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Readers Say—

Comment on Dr. McQuilkin's Article *

Not a Case of "Either . . . Or"

The Nov. 1 issue of *United Evangelical Action* carries an article entitled "The Supreme Court and the Atheist." The author reviews the decision of the Court in the Illinois case dealing with the use of the Bible in the public school and concludes that it may have dangerous implications. He admits that it helps to safeguard the American doctrine of the separation of church and state, but thinks that it goes to the opposite extreme of a definite approval of atheism. Whether there is any real danger of the decision being interpreted in this way, it is worth while giving the suggestion some consideration.

Personally, we feel sure that the learned Justices did not intend to register an endorsement of atheism any more than a dogmatic approval of sectarianism. In other words, they never intended to say that the nation must turn atheistic in order to maintain its time-honored position on the separation of church and state. In our judgment the decision does not carry any other implication with it. Roman Catholic apologists are vigorously claiming the contrary, but if we accept their argument there is no possible chance of preserving our religious liberties free from sectarian control. The founders of our republic believed that genuine religion is more endangered by sectarian tyranny and persecution than it is by maintaining an open field where no favor is shown to any point of view, religious or irreligious. True religion can only thrive when there is a free and open forum for the proclamation of truth. The Roman Catholic apologists are convinced that anyone who does not accept their faith is really an atheist in the last analysis and that there is therefore only one possible choice before the world, that choice being either to become Roman Catholic or atheistic. We do not believe that this rigid either-or attitude is justified and we are sure that the Supreme Court majority accepted the same point of view.

FREDERICK D. KERSHNER
Indianapolis, Ind.

Infringement on State's Rights

The Supreme Court is wrong in its decision on the McCollum Case but for a reason which Dr. McQuilkin does not offer.

The Federal Constitution is written in ordinary, everyday language which everyone who can read and understand ordinary writing is capable of understanding. There is no special legal language in the Constitution. Webster and Lincoln both recognized that it was written in as simple language as possible, and in words of ordinary meaning. The arguments over its meaning come from a purpose to read meanings into it.

The decision of the Supreme Court in the Champaign case is an instance of reading a meaning into the Constitution. The First Amendment simply says: "Congress shall make no law respecting an establishment of religion . . ." It says nothing about the States. The Constitution received its authority from its ratification by the States, and they placed no prohibition on themselves in this respect. They left that to their respective State constitutions.

Further, if the First Amendment had not been put in the Constitution, Congress would still have had no constitutional authority to pass such a law, for it has no authority except such as is expressly given it. Hamilton recognized that fact and opposed the so-called "Bill of Rights" on that ground in the eighty-fourth *Federalist*. He there said of the then-proposed "Bill of Rights" that they "are not only unnecessary in the proposed Constitution, but would even be danger-

(Continued on page 20)

*Copies of "The Supreme Court and the Atheist" may be secured at ten cents each or $5 per 100. Address Columbia Bible College Book Store, Columbia, S. C.

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United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

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AMSTERDAM, 1948 *

An Evangelical's View of the World Council of Churches and Its Implications for Christendom

JAMES DEFOREST MURCH

I.

N THE hospitable Dutch city of Amsterdam, August 22 to September 4, 1948, took place one of the ost significant gatherings in the his- ory of Christendom.

A Meaningful Event

Here in the Concert Gebouw on Monday morning, with the Archbishop f Canterbury presiding, the World Council of Churches was officially onstituted. In a moment of breath- ess silence Pasteur Marc Boegner of he Reformed Church of France of- ered the following resolution:

That the first Assembly of the Vorld Council of Churches be declar- d to be and is hereby constituted, in ccordance with the constitution draft- d at Utrecht in 1938 and approved y the churches; that the Assembly onsist of those persons who have een appointed as the official dele- ates of the churches adhering to the ouncil; and that the formation of he World Council of Churches be eclared to be and hereby is com- leted.

Three hundred and fifty-one dele- ates from 147 communions voted in avor. After the adoption of the reso- ution the Archbishop asked the As- embly to stand for a moment of lence and then offered the following rayer:

Almighty God, here we offer unto hee our thanksgiving and praise, hat Thou has brought us to this hour nd this act in the faith of Christ and y the power of the Holy Spirit. As hou hast prospered those into whose abours we enter so, we pray Thee, rosper us in this our undertaking y Thy most gracious favour that in ll our works begun, continued and nded in Thee we may set forth Thy lory for the well-being of Thy Holy hurch and the salvation of all Thy eople.

Bishop Francis J. McConnell Methodist) predicted that future enerations of Christians would choose

the formation of the World Council as the most significant event of the twentieth century, marking "the beginning of the end of all inter-denominational animosities." Bishop G. Bromley Oxnam (Methodist) saw it as an important stepping stone to the realization of the ecumenical church and trumpeted: "We cannot win the world for Christ with the tactics of guerilla warfare. . . This calls for general staff, grand strategy, and army. And this means union." On the other hand such evangelical Christians as Dr. Donald Grey Barnhouse (Presbyterian) believed that "such an organization will be remembered as the beginning of that Babylonish thing which is pictured, not as the Bride of Christ, but as the great whore in the Book of Revelation."

Who Were There

None would deny that Amsterdam 1948 will ever be a meaningful event in church history. You would have felt that, if you had been in the Niewe Kerk, the royal church (Reformed) of The Netherlands on Sunday afternoon, the first day. The service began with a twenty-minute colorful processional of all the delegates to the Assembly. Here were ruff-collared Scandinavians; bearded black-veiled Orthodox Church dignitaries, purple-cassocked Old Catholics, saffron-stoled representatives of the Church of South India, Salvationists in their Army uniforms and American pastors in business suits, cutaway coats and striped trousers. The late afternoon sun shone through the beautifully colored historic windows on the marchers. It was an impressive, never-to-be-forgotten spectacle.

One might have wondered how such a variety of Christians could ever get together on anything, but *there they were!*

The world had grown small, distances had shrivelled, the churches had been drawn together geographically as never before. The common menace of secularism and anti-Christian political forces, a catastrophic World War, the collapse of the old world order and the danger of atomic destruction had forced common action. The very instinct of self-preservation had demanded some sort of defense against looming menace. The theology of the marchers in the Nieuw Kerk seemed less important than "practical" considerations. They were of a mind to be content with ambiguous pronouncements upon which all might unite to achieve certain visible goals. They were willing to ignore the fact that all efforts to restore the unity of the church recorded in church history up to Leibnitz were based on unity of doctrine as a prerequisite. They were not to worry too much over the possibility that future historians might say Amsterdam marked the beginning of an era of theological disintegration in Christendom.

But all of Christendom was not in Amsterdam that summer. Much of it was: Delegates came from forty-four countries. In their ranks were churchmen from the victor nations in the recent world war as well as from the defeated states—Germany, Italy and Japan. This was more than a Protestant meeting. Among the 147 communions—every stream of Christian

*First of eight installments of a cholarly treatise on the World Coun- l by the author of *United Action ow.* Order your extra copies for dis- ibution before it is too late.

tradition except the Roman Catholic was represented. Here were Christian bodies which ranged in organization and thought from Eastern Orthodox to the non-sacramental Society of Friends, from Anglican to Congregational. Historically the Council took in churches as ancient as the Mar Thoma Syrians of India and the Copts of Egypt and as youthful as the United Church of South India. And Roman Catholic and Russian Orthodox hierarchs had been invited! Many delegates, including Karl Barth, thanked God they had the good sense to stay away.

Who Were Not There

Noticeably absent were American evangelicals of the stricter sort. The Southern Baptists with their 10,000,000 world membership, the millions of Missouri Synod Lutherans and the millions in smaller bodies represented in the National Association of Evangelicals and the American Council of Christian Churches were among the number. Still other millions in such bodies as the Disciples of Christ, the Northern Baptists and the Lutheran synods "officially" at Amsterdam were resolutely opposed to the proceedings.

For the most part the great Assembly of the World Council conducted itself with serious dignity and deep concern in worship services, inspirational sessions, study and discussion groups, business meetings. It set up the machinery of its organization, adopted methods of procedure and a general program of advance. A majestic thing was accomplished. With the *Christian Century,* we would agree that—

> The World Council of Churches marks the beginning of the end of an era and the opening of a new epoch in the history of our Christian faith. We must not assume that the thing done has been made permanently secure against the vicissitudes of the future. The World Council has only just been born. For some time it may have to live precariously . . . . . No thoughtful Christian will allow any disagreement with anything said at Amsterdam to discount in his mind the monumental importance, in the providence of God, of the thing that was done there.

II.

Thus far we have dealt with the happenings at Amsterdam in a more or less dispassionate and objective manner. From now on, while presenting fully authenticated facts, we shall not shun to interpret them from a strictly evangelical Christian viewpoint.

The Evangelical Viewpoint

What is this "evangelical viewpoint"?

First of all, we evangelicals are a Bible people. We are loyal to the Christ of the Bible and to the Gospel, the Church and the Christian doctrine of the Bible. While deeply conscious of our spiritual fellowship with the living Christ, the necessity of new approaches in presenting the Gospel and its practical application to the needs of mankind in a changing world, we are uncompromisingly committed to the God-given basic truth of the Holy Scriptures and consider it normative and authoritative in all our thinking.

Secondly, we believe that united evangelical action in the common task of the church is imperative.

The tremendous changes taking place all about us make this the most critical period in the church's history. From without we are beset by the perils of atheism, paganism, communism, and statism; from within by secularism, sectarianism, pharisaism, and modernism. The church is divided, hesitant, impotent. Humanity is perishing.

This imperative is implicit in the person and message of Christ. Christians who refuse or neglect to join in whatever measure of unity or cooperation is immediately possible, to meet the challenge of the hour, will certainly be held responsible before the judgment bar of God.

Historical Background

Evangelicals hold that basically the church of Christ is one. As Thomas Campbell put it in his historic "Declaration and Address" (1809) — "The Church of Christ on earth is essentially, intentionally, and constitutionally one; consisting of all those in every place that profess faith in Christ and obedience to Him according to the Scriptures, and that manifest the same by their tempers and conduct."

On Pentecost the individuals who were sanctified in Christ were bound together in the New Testament church. The church has been spiritually one ever since. There is only one church, as God sees it, though it may be found in many nations, ecclesiastical organizations and under diverse circumstances.

For a time, in the apostolic era, there existed a happy blending of spiritual and temporal unity in the church but with the advent of worldliness and apostasy divisions appeared.

Roman and Greek Catholicism then sought to preserve outward unity in the pattern of an ecumenical ecclesiasticism with ecumenical papal authority. Church conformity became more essential than the truth, the spirit, and the life, resulting in a degenerate and apostate church. So-called "Catholicism" departed so far from primitive Christianity as exemplified in the New Testament that it was itself guilty of schism, separating itself from all who held to the apostolic faith and life.

The true church did not die but it became a remnant people in so far as its visible state was concerned. It was not until the period of the Protestant Reformation that it began again to take a larger place in the life and thought of the world.

Protestantism became and remains the finest flower of Christianity.

Evangelicals deplore, however, the unfortunate fragmentization of Protestantism. There is disagreement in theological and organizational matters. Theologically there are the basic differences of Arminianism, Calvinism, and Lutheranism; organizationally there are such varied views as congregationalism, presbyterianism, and the episcopacy. Language, race, nationality, provincialism, creeds, disciplines, confessions and traditions have all figured in Protestantism's divisions, to say nothing of politics, pride, selfishness, personal ambition, fanaticism, bigotry, and intolerance.

Today we face the absurdity of two hundred and fifty or more Protestant denominations, many of which claim to be the only true church. While we busy ourselves each with our own selfish interests a lost world is hurtling to destruction.

Godly denominational and undenominational leaders, who have upon their hearts the highest and best interests of the universal Church of Christ and the ultimate accomplishment of its purpose, are spending hours these days in thought, study, and prayer seeking a way out.

Universal Christian unity is not a matter of the foreseeable future but we hold that co-operation of evangelical Protestants is imperative if we are to survive in this pagan world and give an effective united testimony for Christ and the Church. We must be increasingly aware that competition and rivalry among Christians only weakens us and unless checked will destroy us. There are common functions, such as education and missions, in which we would do well to compare methods, solve problems, plan united strategy, prevent overlapping and promote the

(Continued on page 8)

CHRISTIAN PRINCIPLES AND LABOR ORGANIZATIONS

GEORGE HOLWERDA *

T IS generally agreed that the modern labor unions have done a great deal of good, as many a aboring man will testify. Where oranized labor has reared its head, ages have increased together with a orresponding decrease in the number f hours worked for this higher pay. Vorking conditions have been improvd immeasurably, unemployment inurance and sick benefits have been ecured, and all in all organized labor as proved a boon to the laboring man.

This modern labor movement was orn of necessity. For many long years bor was exploited by the employer simply another commodity to be ought at the lowest price possible. radually the conviction grew that if e laborer was going to improve his ndition, he must needs organize. he sweat-shop methods and dangerus working conditions together with im pay envelopes could not be eradited by individuals. To oppose capital ithout an organization was merely invite disaster, for the employer had e wealth necessary to hold out in se of a conflict while the laborer had thing for buying his daily bread. he greatest impetus, in my estimation, the organization of modern labor ions is to be discovered in socialism. y this I do not mean social legislation t socialism pure and simple. Through e adherents of socialism was preach- to the working class, class coniousness, and class struggle. These ere and are the bonds which hold the orking people together.

What Is the Issue?

It is our distinct task in this paper try to evaluate the labor organizans as we have them today, and to e whether or not our Christian inciples are in accord with these. ermit me to begin by saying that ere are those who suppose that the hurch and religion have nothing to do ith the realm of economics and the economic factors present in the labor struggle of today. It is their claim that the duty of the Church is to bring persons in relation with Christ, and this does not entail its entrance into the social and economic fabric of our world today. We cannot permit such a position to stand unchallenged.

It is indeed a biased view which separates the spiritual and the physical as though they were in complete opposition to one another. It would indeed be very strange if the spiritual life of the Christian had no bearing on his physical acts. It is very true that it is the duty of the Church to bring the sinner to the Cross of Christ through the work of the Holy Spirit, but it is also the duty of the Church to point out the road in which the Cross must be brought to bear on the world. Therefore the Christian does not merely discover his personal salvation in Christ, but also how this personal salvation must come to expression in a redeemed member of the human race. He is a high-priest who must bring all things to the honor and the glory of God, and only the Christian can be a true high-priest in this world, for he alone realizes his purpose as a creature of God. To properly perform his high-priestly work requires dedication of purpose and steadfastness of character for he must battle sin at every turn.

Moreover, because the significance of the new life within us has a cosmological as well as a soteriological bearing, we must, through belief in Christ, mediate this new life to the world. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The child of God who is converted from his sinful ways takes upon himself also a new ethic, for he cannot abide by the ethics of this world. In this new ethic is also found the principle of combating evil wherever it is found, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Ephesians 5:11.)

The Bible clearly impresses us with the above mentioned truth when we turn its pages. It not only gives us a story of the redemption which is offered to mankind, but it also gives us the ethic by which our home life, social life, and state life should be governed. For instance, how many times does not Paul refer to the social and economic fabric of his day when he speaks of the servant-master relationship. The Christian cannot bow his head in a passive attitude before evil in any sphere of life, but instead he must fight "the good fight of faith." The Christian, therefore, has a place in the labor struggle of today. But do the princi-

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March 4, 1949

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*Rev. Mr. Holwerda is pastor of the hristian Reformed Church at Falouth, Mich. His article first appear- in *The Calvin Forum* and is reinted here by permission.

ples of the new life in Christ clash with his membership in the unions of today?

The only way in which we can judge the unionism of today is to ask ourselves several important questions. First of all are the constitutions of the unions of today anti-Christian in their character or not? Secondly, are the aims of the unions of today motivated by a Christian spirit of righteousness, or are they trying only to achieve the supposed rights of a certain class of people? Thirdly, are the means which are used to achieve their ends in accordance with the Word of God? If we can answer these questions to our satisfaction, then we can give some evaluations of the unionism of today.

The Constitution of Unionism

In speaking of the constitutions of certain unions today, there are some which are definitely anti-Christian. As I'm writing, I have at my elbow the constitution of the — — Union, and I should like to quote it in full:

"I hereby solemnly and sincerely swear (or affirm) that I will not reveal any business or proceedings of any meeting of this or any subordinate union to which I may hereafter be attached, unless by order of the union, except to those whom I know to be members in good standing thereof; that I will, without equivocation or evasion, and to the best of my ability, abide by the constitution, bylaws and the adopted scale of prices of any union to which I may belong; that I will at all times support the laws regulations, and decisions of the — — Union and will carefully avoid giving aid or succor to its enemies, and use all honorable means within my power to procure employment for members of the — — Union in preference to others; that my fidelity to the union and my duty to the members thereof shall in no sense be interfered with by any allegiance that I may now or hereafter owe to any other organization, social, political or religious, secret or otherwise; that I will belong to no society or combination composed wholly or partly of printers, with the intent or purpose to interfere with the trade regulations or influence or control the legislation of this union; that I will not wrong a member, or see him or her wronged, if in my power to prevent. To all of which I pledge my most sacred honor."

In such a constitution, it is not very difficult to see where the wind blows, for the very oath or affirmation which is used necessitates that one would have to place his allegiance to this union above the allegiance to Christ, "my duty to the members thereof shall in no sense be interfered with by any allegiance that I may now or hereafter owe to any other organization, social, political or religious." For any Christian to make such a pledge is to deny his allegiance to Christ, for he places the things of this world above spiritual things. Moreover, in a previous statement the Christian would even bind his conscience for he must promise that "I will at all times support the laws, regulations, and decisions of the — — Union." This union also takes upon itself a certain religious coloring when on page 117 of its constitution it provides a form for the funeral service of its members. This form is in the traditional Unitarian theology.

The constitutions of other unions in the AFL and CIO are not so markedly anti-Christian and do not demand that one place his membership in union above one's membership in the body of Christ. These are the so-called neutral unions, at least in so far as their constitution is concerned, for their constitutions are not contrary to the Word of God. There is even a certain fine moral tone in certain sections of these constitutions. I read in the constitution of the Brotherhood of Painters, Decorators and Paperhangers of America (sec. 305): "Any member who enters the meeting in a state of intoxication, or who disturbs the harmony thereof, or who uses profane or unbecoming language, shall be admonished by the chair. If he again offends he shall be fined by the chair, not less than $1 nor more than $5, and may be removed from the hall." Whether this is carried out in practice or not is quite another matter, but the constitution as such is not anti-Christian.

The Objective of Unionism

The spirit which motivates the aims of unionism today can be summed up in this statement, that it is not justice which must be sought, but that which is bad for the laboring class is wrong, and that which is done for the good of the laboring person is right. This necessarily leads to a class struggle, and has caused one leading labor leader (Walter W. Cenerazzo, Watch Workers Union) to state in a letter to all the members of his union, "A few years ago our employers had it all their own way. Now the pendulum has swung toward us. Are we now going to be as unfair to our employers as they once were to us? Or are we going to show some sense? . . . Some guys will yell: 'So you're company-minded.' Sure I'm company-minded. I'm union-minded too. A man who is only company-minded and who can't see the union except as something to plunder is a class-struggle man. To prevent the class struggle from wrecking the country, America must be union-minded and company-minded both." We may say what we will, but the fact remains that there is more socialism with its class struggle in the unions of today than we imagine. Thankfully, there are some who see the danger of a class-struggle, but in the main, this is the desire of the unions, and constitutes their aim through which they hope to attain their objective of more for all.

Samuel Gompers reiterated time and again that neither he nor trade unionists in general ever declared that there exists or should exist "harmony between capital and labor" (*The American Labor Movement,* p. 23). Modern labor leaders have taken over the same song and dance. Gradually it is coming to the light that the primary ideal of labor unions is not solely to gain for its workers a higher scale of wages, but rather to gain power and control. This incessant struggle for power by the modern unions can have only one result, if not stopped, and that is complete socialization of industry. Even as Gompers said many years ago, and history bears him out, "The working people will not stop, when any particular point is reached; they will never stop in their efforts to obtain a better life for themselves, for their wives, for their children and for all humanity" (*The American Labor Movement,* p. 20). Inevitably the unions of today are seeking the changing of the existing status quo. They are seeking their supposed rights irrespective of the rights of others. There is no attempt to seek after fair-dealing with the employers, but ever an attempt on the part of labor to take over the functions of management. Significant is the attitude of Reuther toward management, so that management, according to Lester Velie in *Colliers,* sees in him "the cocky but purposeful embodiment of a new type of unionism that threatens the authority of the management in its own house." Surely, a Christian cannot partake of this spirit in present day unionism with its aims. This is contradictory to the truths of Scripture. Rather the Christian must seek righteousness and fair play for both himself and the other man, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

The Closed Shop

Let us now look at some of the methods of unionism today. The first I

(Continued on page 8)

THE SUNDAY SCHOOL AND JUVENILE DELINQUENCY

ARCHER E. ANDERSON

JUVENILE delinquency is a favorite topic of discussion these days even though, as Mark Twain said about the weather, "few seem to do anything about it." Conferences are held with all sorts of reports adopted, yet the great ma-ority of us sit calmly by and do noth-ng to correct the evil. Perhaps this is eally because we do not know what o do.

As we consider the problem from he viewpoint of the Sunday School, wo facts become apparent immediate-y. The first is that the Sunday School ıovement in America has been in a ery serious decline for twenty-five ears. Millions of children have been ost from the Sunday Schools of Amer-ca during these years. The second act is that during the decline of the unday Schools in America, juvenile elinquency has grown until it has ecome an alarming problem.

Are these facts related to each ther? Has the decline of the Sunday chool contributed to the increase of rime by children? I would not be so aive as to say that it is the only cause f the increase of juvenile crime. How-ver, I do believe that it can be said vithout fear of contradiction that the unday School, next to the Christian ome, was our greatest bulwark gainst the delinquency of children, nd when this bulwark was breached rime moved in to destroy the children, vho are no longer protected by the nowledge of the Word of God.

Juvenile authorities throughout A-ıerica are unanimous in declaring hat children who are regular attend-nts at Sunday School are rarely found ı Juvenile Court. They are also nanimous in declaring that the chil-ren who are brought to Juvenile Court are the children who have not een reached by the Sunday School. Sunday School workers can take pride in the first statement, but we should be stirred to our very depths by the second, namely that we have failed to reach the children who have become today's problem through crime.

The extent of the Sunday School's failure can be seen when we realize that there are 28,000,000 children in America who receive no religious instruction at all. That means 28,000,000 citizens of tomorrow, who are receiving no instruction in the Word of God to create spiritual and moral convictions in their lives.

This is serious! In fact, it is an appalling fulfillment of one of the most solemn warnings ever given by God, and recorded in His Word. Through the Prophet Hosea, God said, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, *I will also forget thy children.* As they were increased, so they sinned against me: therefore will I change their glory into shame."

What *is* America's glory? Its mountains, rivers, and plains? Its wealth, its battle-scarred flags? No! America's glory is her children! Her boys and girls! Bright faces! Clear eyes! Eager hearts! These are our glory! And yet, these have become our shame! Our double shame! The shame of their acts of crime, that cause a nation to be stirred by the problem of juvenile delinquency; and the added shame that they sin because we have failed to impart to them the knowledge of the Word of God.

As America has prospered, America has sinned, and the consequence of our own misdeeds is that our glory is changed into shame. America's children, that should be our glory, have become our shame. Juvenile delinquency is our national shame.

What could be worse than for our children to be forgotten by God? Yet God has said, "Seeing thou hast forgotten the law of thy God, I also will forget thy children." This is the penalty that we must pay, unless we are ready to turn to the Lord and recognize again the authority of His Word. It is time for us to face these solemn facts.

A decadent Sunday School is a broken dike that can no longer hold back the tides of evil that threaten our children. A strong, virile, evangelistic Sunday School that reaches out to the unreached boys and girls of America, and trains them in the Word of God, is the very arm of the Lord extended in mercy and everlasting salvation. Boys and girls who grow up with Jesus Christ in their hearts, and the Word of God in their minds will not be delinquent children. Boys and girls who are denied that opportunity become forgotten children; forgotten by God.

These are the alternatives. Which will you choose? As for me, I'm going to Sunday School. I would urge *you* to come back to Sunday School. Let's work until the revived Sunday School becomes as the army of the Lord, and marches with triumphant children who live in the saving power of the Christ of God. Then, and only then will our obligation to God and our obligation to the children of America be fulfilled.

You have deplored the delinquency of the children. May I ask what you are doing about it? Do you satisfy yourself by sending your own children to Sunday School, or even by going with them? This is fine, but it is not enough! The spectacle of a lost generation of American children calls for action, for a host of men and women who will go to work in Sunday School. We need Sunday School teachers and officers. We need Sunday School visitors, who will go through your own neighborhoods and gather together the children in order that they may be taught the Word of God in Sunday School. We need men and women who in faith and devotion to the Lord Jesus Christ will give their strength and their time to the reviving of the Sunday School movement. Will you be one of them?

Amsterdam, 1948

(Continued from page 4)

achievement of common goals. Against our common enemies and sin in all its forms our powers and our resources can be most effective only in united action. The will to ultimate unity can only grow in an atmosphere of mutual respect and understanding.

Evangelicals think that successful cooperation depends upon two basic prerequisites.

A Common Faith

First, it depends upon a common faith. "Can two walk together except they be agreed?" asked the prophet Amos. He might have said *work together* with equal aptness.

The Mendelian principle, "In essentials, unity; in non-essentials, liberty, and in all things, charity," is well-nigh universally accepted in Protestantism. Essentials in Christianity are largely in the realm of faith.

The "least common denominator" lies in that which all evangelical Protestants have historically believed and still believe. We believe—

That the Bible is the inspired, the only infallible authoritative word of God.

That there is one God, eternally existent in three persons: Father, Son and Holy Spirit.

In the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return to power and glory.

That for the salvation of lost and sinful man, regeneration by the Holy Spirit is absolutely essential.

In the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

In the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

In the spiritual unity of believers in Christ.

Co-operation must make no compromises for the sake of unity, distinction or power which will weaken the evangelical Christian testimony or hinder the accomplishment of the chief task of the Church.

Protestant Principles

Second, effective co-operation must preserve and perpetuate all the values and liberties inherent in historic Protestantism won from tyrannical rulers and papal despots at such a terrible cost in sacrifice, blood and tears.

Protestantism recognizes Christ as the sole and supreme Head of the Church and Lord of all.

It acknowledges the Holy Scriptures as God's infallible revelation of His will and the ultimate authority for the Church in doctrine, ordinances and life.

It teaches salvation by the justification of the individual soul through faith in Christ.

It practices the universal priesthood of all believers and the right of private judgment.

It requires individual piety and the practice of social righteousness.

It emphasizes evangelism as the chief task of the Church and has sent its missionaries to the ends of the earth.

In its purest form, it insists upon the separation of church and state.

It is the bulwark of universal education, freedom of speech and worship, and all the larger human freedoms which are the fruit of obedience to God.

From such a viewpoint we shall appraise and interpret Amsterdam 1948.

(To be continued)

* * * *

Labor Organizations

(Continued from page 6)

should like to mention is forced membership. Although curtailed by law to some extent it is still used widely to promote union security by methods allowed under the law, which in effect create a closed shop condition. There are several types of closed shops. The more common one, which is generally referred to as "the union shop," leaves an employer free to hire any one he desires. If, after a trial period, the employer finds the new employee satisfactory and makes him permanent, he is then required to join the union. The less frequent type is where a union maintains an employment office or hiring hall and supplies all employees. Even in these cases there is usually permitted to the employer a trial period during which he can demand another worker. However, the employer has to refuse to hire a prospective employee if he is not a member of the union or will not join it. Should an employer violate such a law, he would have a strike on his hands.

The union shop is gained in a factory through a majority vote and not by means of a unanimous vote. Such procedure is guaranteed by the Labor-Management Relations Act and is more rigidly enforced of late. There is no freedom accorded to the individual who, because of conscience, feels that he cannot join the union. He is either forced to join, or he must get out. This principle is definitely anti-Christian in that, as has happened in many instances, one must either override his conscience, which is a very dangerous thing to do, or he must leave his job. In other instances, when there is pressure for a closed shop, some Christians have twinges of conscience while fellow Christians have no conscientious objections. These then discriminate against their fellow Christians by refusing to work with them because they are "scabs." This discrimination is expected and required by union regulations, which as in section 304 of the constitution of the Brotherhood of Painters, Decorators, and Paperhangers of America, AFL, usually demands that "No member of this brotherhood shall injure the interests of another by undermining him in prices or wages, or wilfully performing any other act by which the situation of any member may be placed in jeopardy; nor shall he be allowed to work at this trade, within the jurisdiction of any local union, with anyone who does not carry a membership card in the Brotherhood."

It is unreasonable to suppose that these brethren can gather in the communion of saints and worship in brotherly love, while during the remaining part of the week the union brother has an economic dagger at his fellow Christian's throat and attempts to override his conscience. Which brotherhood comes first, the brotherhood of Christ, or the union brotherhood? The commandment which Christ has given to us "That we love one another, as I have loved you" is not merely a love which finds its expression on Sunday, but it also demands that in our attitude and actions toward one another we show forth the love of Christ. However, economic factors are frequently disturbing factors in the relationship of saints to one another. The government, moreover, makes no provision for the freedom of conscience with respect to this matter. The government in its legislation protects the group as a whole, but the individual person is submerged in the group, and hence, receives no protection. The conscientious objectors of the last war were given the permission of maintaining their religious consciences (Quakers), but in the economic realm there is no discrimination.

There are those who say that in a democracy the democratic principle of

ajority vote should determine these sues. Even as the congressman rep-esents both those who voted for him nd against him with the minority re-aining only the right of petition and rotest, so also it should be in the nions. However, there is a fallacy n this comparison. Though one may e of the minority of the voters voting or a congressman, still one does not ave to join the other party. In the nion he cannot even be a member of ne minority, but must of necessity oin "the other party," and this con-rary to his conscience.

The relation between an employer nd an employee has been defined by ur courts as that of master and serv-nt, but the closed shop principle has hown the tendency of taking unto it-elf the rights of management, and hereby destroying the authority which ightfully belongs to the owner. The nions are not the owners, and hav-ng no investment entail no financial isk in the manufacture and disposal of oods; yet by means of the closed shop ne union can virtually dictate as it ees fit. Unions will not honor the ivine authority of the employer who enerally occupies his place by virtue f certain talents with which God has ndowed him above others. Moreover, ne concept of private property, a form f possession which has existed since ne beginning of the human race, can-ot be destroyed by the Christian by orce. This is to be condemned as a orm of stealing, and in so far the ght of private property is guarded y the Word of God.

The Strike

A means that goes hand in hand vith the principle of the closed shop the strike. This is simply a form f coercion which frequently leads to iolence, and forms a threat by which ne unions attempt to force the em-loyer to yield to their demands. As ar as the Christian is concerned this is n illegitimate weapon. It is this be-ause generally unions are laboring nder a contract, and if this is so they nust live up to the contracts made vith their employers. However, if they re not under contract, then surely, hey have the right to leave their jobs, ut if they leave and strike, they have o further right to their employment. t is only when the employer openly launts his part of the contract that a trike is permissible, and then only vhen all other means have failed. omeone might question the right of worker to his job, and indeed, this a much debated question, but the nion in the face of no contract claims hat the worker still has the right to is job, and the employer has no right to hire other workers even though it is his own property. Labor fundament-ally violates thereby the right of the employer who has created the jobs. Under the present economy, the own-er-worker relationship, the worker has no right to claim the right to his job while on strike against his employer. It is only when the worker becomes part-owner in a business that he has any essential right to his job. Under the present economy it is only, or rather should be only, by means of his skill and efficiency that he has any right to his job.

On the basis of such a passage as Romans 13, the Christian accords only to the state the right to enforce obedi-ence by means of force within its own jurisdiction. Does not the union in its attempts to gain its own ends invade the realm of government? Unions are purely voluntary and have no right to resort to force, coercion, and in-timidation. Through the means of the strike the unions force their will upon their fellowman, and thereby infringe upon their fellowman's personal rights by not permitting them to work. Thereby they deny to fellow-men their freedom in the pursuance of their sup-posed rights. That strikes are used to procure power and to dictate to management is further evidenced by the use of sympathy strikes, strategical strikes, and these can never be justified, even as boycotts and "tie-ups" cannot.

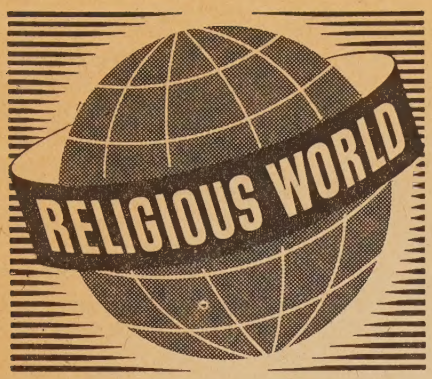
The Irresponsibility of the Unions

What strikes one more and more as one reads the history of labor unions is their irresponsibility. Because there was not sufficient legislation curbing their powers, they did not concern themselves with the interests of the public but simply with their own sup-posed rights. As the corporations of the late 1900's, labor unions battled with a vengeance any attempt to curb their powers and make them correspondingly responsible for their actions. But even as it was necessary to legislate anti-trust laws against the corporations in order to curb their powers, so also we had to have legislation to curb the ir-responsible actions of the unions. The recent coal strikes are a fine example of this necessity, and have caused more than one writer to say that the nation-al labor unions consider themselves above the law and are calloused to public suffering and the public interest.

It is a fact recognized by many Christians that if they are silent con-cerning the evil practices of the labor unions they make themselves guilty of these same practices. Yet many Christians firmly believe that if they do not perform sinful acts but protest against them, they have cleared them-selves of their responsibility for the sinful practices of labor organizations. In this way they salve their consciences and rationalize their membership in modern labor unions. The fact of the matter, however, is that they do not thereby relieve themselves of their re-sponsibility. Even though they protest, yet if their protests are continually ignored, they have only one recourse, and that is that they must leave such an organization. The Scriptural in-junction is that we must not "be un-equally yoked together with unbe-lievers," and if they will not listen, we must "come from among them and be separate." It is sometimes necessary that we ally ourselves with unbelievers for a common good, but then we must not be the followers but the leaders. Even as an Abram who allied himself with wicked kings in order to free Lot, so also must we at times make alliances with unbelievers. But also like Abraham we may not follow the unbelievers, but we must lead them. Any other kind of an alliance is anath-ema.

Moreover, this right of protest is mere fiction in the main, for it is be-coming more and more a fact that the unions of today are less and less a representative body of the laboring class. In fact the unions of today are fast approaching the point where the union is simply another boss for the laborers to contend with. There is no bill of rights present in the constitu-tions of the unions today, and it would be sacrilege for a member to propose that there should be such a bill of rights for the worker. According to Wellington Roe, who has worked with labor unions for the last 20 years and for two years was special assistant to A. F. Whitney, president of the Broth-erhood of Railway Trainmen, and who is at present editor of the *Railway Re-porter,* "Union constitutions and by-laws are largely written to insure absolute compliance with officers' wishes. Often under these rules, a worker may not criticize his union leader publicly. He must not oppose the union's political endorsements. In some cases he cannot even write other members about union affairs without having his communication approved by the body's president. Generally speak-ing, union chiefs will not tolerate any action for democracy, although they use the word incessantly." Even when workers have appealed to the courts, help has usually been denied. Most courts, have taken refuge in the legal-ism that inasmuch as unions are vol-untary associations, a person joining one accepts the restrictions placed up-on him by the union rules, and there-

(Continued on page 21)



Mindszenthy Confession

Joseph Cardinal Mindszenthy, Roman Catholic primate of Hungary, has reportedly confessed himself guilty of treason. The Communist-controlled government will probably demand life imprisonment or death as penalty.

Cardinal Mindszenthy when arrested and unfrocked stated to intimates that if he should ever make such a confession it would be while under the influence of drugs or punishment which he could not physically or mentally endure. Bishop Lajos Ordass of the Lutheran Church in Hungary continues to be held on similar charges of treason.

Two thousand Cleveland (Ohio) churchman in a great rally passed a resolution, sent to President Truman, the Secretary of State and all members of the 81st Congress, which stated that the Hungarian government revealed itself as an "arch-enemy of the entire Christian World" in the two arrests and the persecution of other clergy "suffering for conscience' sake" in Hungary.

After condemning the Communist-dominated state, the resolution went on to say: "We proclaim to our fellow citizens that one of the most sacred rights of mankind, the exercise of freedom of religion, has been ruthlessly suppressed in Hungary, and we respectfully petition our national government, on the basis of the guarantees of the Atlantic Charter, to lodge a stern protest with the present Hungarian government against such barbarous and pagan tactics."

Czech Youth Warned

Indications that church youth groups will be banned in the future were given by William Siroky, vice-premier of Czechoslovakia, in a speech delivered in Bratislava to a meeting of the Central Committee of the Union of Czechoslovak Youth.

Siroky reminded the committee that the Central Action Committee of the National Front had decided that Czech and Slovak youth groups should be united in the Union of Youth and that it should be the only youth organization in the country.

"We asserted that not only political parties should be without youth organizations and their own sections of youth, but that also all other organizations including the Roman Catholic and Protestant churches should not build their own youth organizations," he said.

"Despite that, various organizations have developed their activity," he added. "It is commonly known that in a people's democracy there are full liberty and freedom of religious confession and worship, but the religious youth organizations have no basis for existence because they are disturbing the unity of youth. They are leading youth away from the main problems and hampering the great unprecedented effort of youth to build for a better tomorrow."

Meanwhile, **Pravda,** central organ of the Communist party in Slovakia, asserted that religious youth organizations must disappear.

Cure for Leprosy

Dr. Harry Rimmer, returned from a recent visit to Africa, mentions a contact with Dr. Charles I. Trout, a medical missionary of the Conservative Baptist Foreign Missonary Society. Interestingly, Dr. Trout was the instrument in the conversion of Dr. Rimmer, who says of his work: "After almost a generation of painstaking research, Dr. Trout has succeeded in accomplishing this culture"—that of the **bacillus leprae,** known also as Hansen's organism—"and he is well on the way to announcing that he has discovered **a certain cure for leprosy.** Such a discovery would prove, to my mind, the most important medical advance of this generation."

De Gaulle Courts Church

State support for church schools was publicly pledged for the first time by General Charles de Gaulle in an address at closing sessions of the Reunion of the French People (REP), now the leading group in the Council of the Republic.

During October General de Gaulle was reported to have privately assured prominent members of the French hierarchy that if the Catholic Church supported his program, he would, when in power, issue a Christian education decree, giving satisfaction to all Catholics."

"Red" Strategy in China

Communist military leaders in China have received secret instructions to obliterate Roman Catholicism and all other religions in that country, according to Vatican spokesmen.

Church officials here said these instructions had been issued by the Chinese Communist Central Executive Committee. A copy of the instructions, now in Vatican hands, was said to reveal the following three-phase policy of advancing Communist forces:

(1) Abolition of religion in all areas where the Reds feel they have consolidated their position.

(2) Formal tolerance of religions, but paralleled by an undercover persecution of Christians, in sections only recently captured.

(3) Official assurances that religious freedom will be respected in territories that are gradually being occupied.

Vatican spokesmen said the secret instructions also explained to military leaders that tolerance was to be considered merely a temporary expedient to be used in order to lessen opposition in newly-conquered sections.

The instructions, it was said, indicated that Red military leaders had a certain amount of discretionary power, which they were to exercise in accordance with the main goal of creating an atheistic state.

First POAU Rally

Large numbers of non-Romish American citizens assembled here January 26, 27 for the first anniversary celebration of the Protestants and Other Americans United for Separation of Church and State.

The executive committee of the organization met in the National Education Association Building on Wednesday. The eighty-four-member National Advisory Council met in the National City Christian Church on Thomas Circle.

The closing public session was held in Constitution Hall and was addressed by Bishop G. Bromley Oxnam. Evangelicals, liberals, and people of all shades of thought joined in a great demonstration of the fact that the majority of the citizenry of America will march together against the Roman Catholic menace to freedom.

Recognition for Spain

Mr. James Farley is putting on a tremendous campaign here in the East to promote the acceptance of Spain in the United Nations and to take her out of the world political "doghouse." He is suggesting also that Spain be permitted to participate freely in the Marshall Plan. We'll have to be alert to keep this Fascist country—enemy of religious liberty—from being recognized. Rome is bringing heavy pressure on the Congress.

The Taylor Medal

President Truman's presentation of the Medal of Merit to Myron C. Taylor, U. S. envoy to the Vatican, was greeted here with coldness by evangelicals. The affair was taken as an indication of the perpetuation of the post.

In the absence of any official reports to the American people it would appear that nothing has been accomplished except the waste of over $300,000 of the taxpayers' money. The state department has acknowledged that the Vatican embassy costs the country around $40,000 a year. In addition, the embassy has irritated relations between Roman Catholics and members of other faiths, since it is by nature discriminatory between churches. Furthermore, it still stands as a highly questionable device by which two Presidents have dodged the constitutional provision that all ambassadors must have their appointments ratified by the Senate. Evangelicals continue to believe that it should be ended, and without further delay.

UEA EDITORIAL

MC VOTES AGAINST MERGER

EVANGELICAL elements in the Foreign Missions Conference of North America have blocked immediate affiliation of that influential interdenominanal organization with the proposed National Council Churches of Christ in the USA (See page 14).

This should be most encouraging to those who fear at the National Council will develop into a Protestant uper church" under "liberal" leadership. The Foreign issions Conference, with its 102 Protestant missionary ards, is probably the most influential of the seven internominational bodies which have been invited to join th the Federal Council of Churches of Christ in America this "ecumenical" venture. Without the FMC the oject will be something less menacing at the outset.

Evangelicals have always wielded a tremendous inience in the FMC. For many years an overwhelming ajority of its membership and leadership courageously held the basic doctrines of the Christian faith. Though e agency has been concerned primarily with rendering aterial services to its constitutent members, it has deloped comity programs and discussed world strategies hich have impinged on the doctrinal. Despite liberal efts to force acceptance of the Rockefeller-sponsored Rethinking Missions" program some years ago the FMC fused to be swerved from its evangelical course.

When we stated in an editorial note in UEA for ovember 1 that the FMC would soon join with the deral Council in forming the NCCC, there was imediate protest from some FMC partisans. We made this nsidered prophecy because of the evident growth of eral influence in the organization. We knew that the uthern Baptists, most Lutherans and many of the small- evangelical denominations opposed the merger. We o knew that the Methodists, Disciples, Presbyterians, ngregationalists and most of the other larger denominans favored it. *The actual vote at Buck Hill Falls was ty-three opposed and fifty-one in favor.* The margin twelve votes is not too comforting. It underscores grow- liberal influence. Twelve delegates abstained from ing. They may hold the answer as to what FMC will when the issue comes to the fore again.

The Home Missions Council, FMC's counterpart in home field, also meeting at Buck Hill Falls a few days er, voted 68-16 to join the merger.

We pray that our evangelical brethren in the FMC y be given a double portion of the Spirit of God in their ing situation. But we not only pray. Some of us have n the "handwriting on the wall" and have organized Evangelical Foreign Missions Association. This grow- agency, unanimously and unequivocally committed to fundamentals of the Christian faith, is now serving e seventy mission boards. God is leading!—J. D. M.

OCAL EVANGELICAL COOPERATION

COOPERATION nationally among evangelical leaders and denominations is not an easy thing to achieve and maintain but it is incomparably less difficult n cooperation on the community level.

The problem is one which needs more attention than is receiving. Until our best leadership sets the example of unselfishness and desire to reach understanding which is so essential to a really united front among believers many communities will remain without any effective testimony other than that of the isolated individual churches where the Gospel is still preached.

In establishing local committees of the NAE it has been found that there are two situations in which effective local action is seemingly impossible.

The first is the community which has one outstanding Christian leader whose church has more or less become a community institution. There is almost sure to be an anvil chorus of criticism directed against this leader and his church (and sometimes there is reason for it) charging him with "wanting to run everything." The rest are more concerned in keeping him in his place than they are in fighting a common foe.

The second situation is that in which the community has no leaders of conspicuous ability. Here action is thwarted because of the universal opinion whenever someone has the temerity to attempt organizing the evangelicals that "he isn't big enough; no one will follow him."

Because one or the other of these situations is found in about 95% of our communities it is only now and then that local committees find it possible to develop a worthwhile program without the benefit of constant direction from the outside.

There is, of course, a remedy for this. It involves a change of heart and outlook in our relationship with each other. As surely as it is true that there are doctrinal heresies which are fatal to attempts at genuine spiritual fellowship it is also true that there are many areas in our doctrinal thinking upon which we may disagree and yet possess, if we earnestly desire it, a genuine and cordial appreciation of our brethren with whom we disagree.

This possibility of fellowship exists also in spite of differences in forms of worship. If Congregationalists and Presbyterians object to the much more demonstrative and sometimes noisy services of a holiness revival they might do well to read the accounts of the Finney revivals and be reminded of the scenes that took place in their own churches in an earlier generation before tearful repentance and the shouts of new-born converts were considered too crude for genteel people. And our holiness brethren, who sometimes feel that there can be no genuine revival without accompanying demonstration, should read the accounts of the deep moving of the Spirit of God upon the hearts of many in revivals of Moody, Torrey and Chapman in which there was little outward excitement.

I firmly believe that intimate association with each other as evangelicals, even if we seriously differ as to interpretation, terminology and methods, is bound to draw us more closely together. Would it not be a good idea for all of us who feel sure we are one hundred per cent perfect in theology and method to convince our less fortunate brethren by the example of our Christlikeness, humility, love, helpfulness, courtesy, consideration and effective witnessing, in their company, to the power of the Gospel.

If we can reach such an attitude of heart and mind we will begin to find it surprisingly easy to work cooperatively within our communities with many groups from which we have long been separated by walls of prejudice and misunderstanding.—J. E. W.

EVANGELICAL NEWSFRONT

—UNITED ACTION—

Outstanding Evangelicals Billed to Speak for NAE

LOS ANGELES, Calif.—Outstanding evangelicals will headline the California State Convention of the NAE here February 25-27. The sessions will be held in the Church of the Open Door in downtown Los Angeles.

Dr. Harold Lindsell, professor of missions in Fuller Theological Seminary, will speak Friday afternoon. That evening Dr. Clyde W. Taylor of the NAE's Washington office and Dr. Wilbur M. Smith, editor of Peloubet's Notes and member of the faculty of FTS, will share the program. Rev. Armin Gesswein will lead the devotional periods Friday afternoon, Saturday morning and Saturday afternoon. Dr. Edward J. Carnell of FTS will speak Saturday morning and Dr. Harold J. Ockenga of Park Street Church, Boston in the afternoon. Saturday night Dr. Taylor and Dr. Bob Jones, Jr., president of Bob Jones University, Greenville, S. C., will address the joint NAE-Youth for Christ Convention rally. Sunday afternoon Dr. Taylor will share time with Rev. Bob Pierce who will show color films of China and bring a challenging missionary message. Other speakers promised are Mr. Mark Fakkema of the National Association of Christian Schools, Rev. William E. Kirschke of the National Sunday School Association and Dr. Henry E. Hedrick of the Southwest Area NAE. A large attendance is forecast.

The Southwest Area has recently opened branch offices in San Francisco and Oakland. The San Francisco office is at 42 Waller Street; Oakland at 1400 Jackson Street, Oakland 12.

NAE on the Air In the Southwest

LOS ANGELES, Calif.—The National Association of Evangelicals is "getting the breaks" on California radio stations these days.

The Hanford Station KNGS (620 kilocycles) aired a daily broadcast January 24-29 and will continue with a broadcast each Saturday. This station can be heard throughout the Southern San Joaquin Valley.

KRDU in Dinuba is carrying a new series of NAE broadcasts every morning at 8:15.

The Coolidge, Ariz., radio Station KCKY will be releasing the NAE program in the immediate future. The chairman of the NAE Committee in Coolidge is Rev. Clyde W. Ratner.

A new NAE committee has been established in Turlock, Calif.

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—EDUCATION—

"Missionary Conquest" Meet Draws Over 1,000

CHICAGO.—Nearly 1,200 college, university, Bible school, and seminary students, representing all sections of the United States, Canada and a number of other countries, interrupted their Christmas holidays to spend five days at the University of Illinois at Urbana in serious consideration of God's purpose for their lives, according to C. Stacey Woods, general secretary of the Inter-Varsity Christian Fellowship.

The occasion was the Convention for Missionary Conquest, Inter-Varsity's second such event. The packed program included the strong spirited singing of missionary hymns under the direction of Dr. Homer Hammontree, interviews and discussions with over sixty missionaries and mission board representatives. At the impressive Watchnight Service on the final evening of the Convention, three hundred students quietly stood to their feet to indicate their definite purpose to become foreign missionaries; several hundred other students pledged themselves to back these to the limit with their prayers and gifts.

Among the speakers at the Convention were Dr. Northcote Deck, Dr. V. Raymond Edman, Dr. G. Allen Fleece, Dr. William Graham, Norman P. Grubb, Dr. Harold S. Laird, the Rev. Donald H. MacLennan, Dr. J. B. McLaurin, the Rev. E. Sterl Phinney, Dr. W. Robert Smith, Bishop Elam Stauffer, and Dr. Frank C. Torrey.

Student reaction to the Convention included such comments as: "I am more determined than ever to witness on my campus" . . . "I came asking the Lord to show me where He wanted me to go as a missionary; I am going away not only sure of the Lord's leading to China, but realizing for the first time that if I walk with Him day by day, He will guide all my plans and preparation." The predominant reaction of students was the realization that facing missions means witnessing for Christ on their campuses now, or praying for and supporting missionaries if they are not called to the mission field.

The reactions of missionaries were equally enthusiastic. One missionary, home for her first furlough, stated that the spiritual power manifest at the Convention gave her a fresh vision and zeal to go back to her field. Another said he had had no idea previously that so many young people on secular campuses were being reached with the Gospel and with the missionary message.

Student delegates at the Convention represented 254 schools, including 182 secular colleges and universities.

LBIC Holds Mid-Winter Conference in Chicago

CHICAGO.—The Fourth Annual Mid-Winter Conference sponsored by The Lutheran Bible Institute in Chicago will be held February 6-13, in the Austin Messiah Lutheran Church. Rev. Nels Lundgren (Augustana), pastor.

Speakers scheduled will be Dr. Robert R. Fritsch, for thirty-eight years on the faculty of Muhlenberg College, Allentown, Pa.; Missionary Jonathan Lindell, acting director of the World Mission Prayer League; Pastor T. L. Rydbeck, Marquette, Michigan; Rev. W. E. Burke, converted Catholic priest, now with Christ's Mission, New York City.

Sessions will be held mornings, afternoons and evenings. Those from outside Chicago who would like to stay over night should contact the Lutheran Bible Institute, 4754 West Washington Blvd., Chicago 44, Illinois.

Bob Jones University To Offer B.D. Degree

GREENVILLE, S. C.—In answer to considerable demand by its own alumni and others, the School of Religion of Bob Jones University will beginning with the fall term of 1949 offer the degree of Bachelor of Divinity. In making this announcement, Dr. Bob Jones, Jr., president of the University said:

"We have almost one thousand young ministers enrolled on the graduate and undergraduate levels in Bob Jones University. Many of these students come from denominations and independent groups which do not have their own theological seminaries, and these young men wish to continue their studies in Bob Jones University. In order to offer to them and to others who desire it the opportunity of securing standard theological training in the atmosphere of this insti

tution, the School of Religion has increased its curriculum on the graduate level to offer this regular seminary degree in addition to the degrees now offered, which include the Master of Arts and Doctor of Philsosphy degrees.

"Divinity students who are graduates of standard four-year colleges with a Bachelor's degree will be required to do three full academic years' work in residence for the Bachelor of Divinity degree. Graduates of Bob Jones University School of Religion, because of the emphasis in the undergraduate curriculum, may complete the requirements for the Bachelor of Divinity degree in two years."

Chattanooga Layman to Get Religious Education Award

CHICAGO — (RNS) — Dr. J. Park McCallie, Chattanooga, Tenn., layman and educator, will receive the Russell Colgate distinguished service citation from the International Council of Religious Education next month, it was announced here by the Council.

Dr. McCallie, who was chosen for the honor by the vote of 1,323 lay persons in all parts of the U.S. and Canada, will be given the citation at the Council's annual meeting at Columbus, O., on Feb. 8.

"One of his conspicuous services in religious education," the announcement said, "dates back to 1922, when as chairman of the Religious Work Committee of the Chattanooga YMCA he launched a campaign to get the Bible taught in the public schools of the city."

In December, 1948, Dr. McCallie was selected by the Kiwanis Club of Chattanooga as the "man of the year." He was cited because of his outstanding influence in "maintaining high Christian standards."

Dr. McCallie has served as headmaster of the McCallie School, a prep school for boys in Chattanooga, since 1905.

Lutherans Seek Posts For 200 DP Professors

NEW YORK—(RNS)—Employment in the United States for more than 200 professors who are now living in displaced persons camps in Europe is being sought under a cooperative project of the National Lutheran Council and the National Lutheran Educational Conference.

At the closing session of the Educational Conference's 35th annual convention here, its forty-five member schools—twenty-eight four-year colleges, twelve seminaries, and five junior colleges—were urged, if they can, to provide academic positions for the refugees.

Dr. Henry J. Arnold, president of Hartwick College at Oneonta, N. Y., and chairman of the Conference's commission on international and cultural relations, reported that a directory containing the curriculum vitae of the Lutheran DP professors has been compiled. It is being made available to college presidents for their consideration in connection with vacancies on their faculties.

Two DP professors have already been brought to this country under the project. Dr. Arthur Voobus, an Estonian, is professor of Church History and History of the New Testament at Chicago Lutheran Seminary, Maywood, Ill., and Dr. Jacob Primanis, a Latvian, is professor of anatomy at the University of Pittsburgh School of Medicine.

NUCS TO ERECT NEW HEADQUARTERS BUILDING

The National Union of Chrsitian Schools recently accepted architect's drawings for a new headquarters building to be erected in Grand Rapids, Mich., this year. The NUCS is the promotional and service organization for Christian Day Schools associated largely with the Christian Reformed Church. It was organized twenty-seven years ago and has 120 schools functioning under its auspices. The Grand Rapids structure will accommodate the executive and editorial offices of the Union.

Texas Baptists Launch A New Bible Seminary

JACKSONVILLE, Tex.—The Baptist Missionary Association of Texas, the State's second largest Baptist group, has voted to establish a seminary within a year at Jacksonville, Cherokee County. Messengers from approximately 600 churches backed the move at a meeting in Mineral Wells. The Association was formed in 1900 by representatives of about 500 churches whose views clashed with those of the Baptist General Convention of Texas. The organization already has a junior college at Jacksonville, and the seminary will be run in connection therewith. Rev. Gerald B. Kellar, president of the college, was re-elected president of the Association. The Texas group cooperates with the American Baptist Association, made up of about 4,000 churches with 500,000 members, mostly in Southern states.

Missions Council Backs Supreme Court Ruling

BUCK HILL FALLS, Pa.—(RNS)—Approval of the United States Supreme Court ruling against religious instruction in the public schools was contained in a report submitted to the annual meeting of the Home Missions Council of North America here.

The report, prepared by a specially-appointed commission on "Home and Education," recommended that religious teaching in the public schools be avoided during class hours by church representatives.

It also urged the initiation of religious education programs on a "community-wide, interfaith basis." The report cautioned against "any narrowly sectarian point of view" and stressed the need of an interfaith program even in communities that appear to be of one faith.

According to the report, school officials should avoid any cooperation with released-time programs of religious instruction, beyond the mere release of students and a check on their attendance.

—INTER - CHURCH—

Congregationalists Vote 72.2% in Favor of Merger

NEW YORK — (RNS) — Congregational Christian groups have voted 72.2% in favor of merger with the Evangelical and Reformed Church, it was announced at the denomination's headquarters here.

It was stressed, however, that ballots are still coming in on voting that took place before January 1 and the 72.2% must not be regarded as the final vote.

The denomination's General Council, which met in Oberlin, Ohio, last July, specified that a 75% vote of approval for the merger should be obtained by January 1, 1949. But it stipulated that the General Council make the final decision on union if this percentage was not reached.

A Congregational spokesman here pointed out that a number of churches hold their annual meetings in January, at which time they will vote on the proposed merger. Results of this voting will be tabulated separately since it will take place after the first-of-the-year deadline.

Almost simultaneous with the General Council's announcement seventy-four Congregational clergymen and laymen from fourteen states meeting in Chicago pledged themselves to take legal action against the General Council of the Congregational-Christian Churches if it attempts to merge the denomination with the Evangelical and Reformed Church.

The General Council is scheduled to meet in Cleveland, Feb. 4-5, to decide whether the merger should take place in view of the fact that the required 75 per cent favorable vote of Congregational-Christian churches, conferences, and associations was not forthcoming by Jan. 1, 1949.

NAE

National Association of Evangelicals

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Southwest—Dr. Henry E. Hedrick, Director. Office: 1059 South Hope St., Los Angeles 15, Calif.
Upper Mid-West—Rev. John W. Walkup, Director. Office: 530 Andrus, Bldg., 512 Nicollet Ave., Minneapolis 2, Minn.
Mid-West—Rev. Harold Taylor, Director, 542 S. Dearborn St., Chicago 5, Ill.

United Evangelical Action
Dr. James DeForest Murch, Editor and Manager. Office: 111 E. 4th St., Cincinnati 2, Ohio.

The anti-merger group adopted a statement here asserting that they plan legal action on national, state and local levels against the General Council, if it consummates the merger.

Lutheran Leaders Push Organic Union Movement

MINNEAPOLIS, Minn.—(RNS)—A movement toward organic unity among Lutheran Church bodies took a significant stride forward here in action described as "epoch-making in American Lutheranism."

Thirty-four representatives of the eight bodies of the National Lutheran Council gave unanimous endorsement to organic union and approved appointment of a fifteen-member committee to prepare a structural plan for a united Lutheran organization.

Delegates to the "union" meeting, called by Dr. P. O. Bersell, president of the Augustana Lutheran Church, represented the 4,000,000 baptized members of the eight NLC bodies. Among the delegates were Gov. Luther W. Youngdahl, Minnesota's chief executive, and the presidents of the eight Churches.

The fifteen-member committee was instructed to report on a plan for organization at a meeting of the eight bodies to be held in Chicago next Septemper. The plan drafted at the Chicago conference will be submitted to the eight bodies at their respective conventions in 1949. The Lutheran Church —Missouri Synod was not represented.

MISSIONS

Foreign Missions Conference Rejects NCCCUSA Merger

BUCK HILL FALLS, Pa.—(RNS)—After lengthy debate, the Foreign Missions Conference of North America, meeting here for the 55th annual session, voted against affiliating with the proposed National Council of the Churches of Christ in the United States of America.

Fifty-one delegates favored the merger and sixty-three opposed it. Twelve delegates abstained from voting. A two-thirds majority of the voting delegates was required for approval. Of the thirty-four denominational units, twenty voted solidly against the merger, ten solidly for it and four were divided.

The proposed Council, scheduled to be formally organized in 1950, was originally planned to embrace eight Protestant interdenominational bodies, including the Foreign Missions Conference, comprising 102 missionary boards.

Debate on the proposal was touched off by Dr. Charles T. Leber of New York, secretary of the Board of Foreign Missions, Presbyterian Church in the USA. He implored the delegates to place the "foreign missions enterprise within the framework, and God willing, at the center," of the National Council.

Dr. M. T. Rankin of Richmond, Va., representing the Southern Baptist Convention, opposed the merger. He maintained that a vote in favor of participation "is a vote that does away with the Foreign Missions Conference and effectively eliminates Southern Baptists from a fellowship that has lasted many years."

(The Southern Baptist Convention has maintained membership in the FMC, but has steadfastly refused to cooperate with other interdenominational groups.)

A motion proposing that further consideration of the question be postponed was made by Dr. Ralph E. Diffendorfer, retiring secretary of the Board of Missions and Church Extension of The Methodist Church.

This proposal was promptly opposed by Rev. John T. Peter of New York, a Presbyterian clergyman.

He argued that any postponement would "look very much like pussyfooting" since the FMC has been discussing affiliation for the last seven years.

"The Protestant Church," he declared, "has lost its battles time and time again because it has been afraid to speak its mind."

Three applications for membership in the FMC were approved and nine withdrawals reported. Those accepted for membership were China Children's Fund, Inc., with headquarters at Richmond, Va.; Eastern Mennonite Board of Missions and Charities, Akron, Pa., affiliated with the Lancaster Conference of the Mennonite Church; and the World Mission Prayer League, an independent non-synodical Lutheran mission with headquarters at Minneapolis, Minn.

Withdrawing bodies were the Friends Foreign Mission Society of Ohio Yearly Meeting; National Council of Young Women's Christian Associations of Canada; Scandinavian Alliance Mission of North America; General Council of Cooperating Baptist Missions of North America, Inc.; Missionary Bands of the World; National Holiness Missionary Society; Oberlin-Shansi Memorial Association; Mission Board of the Church of God (Holiness); and Hephzibah Faith Missionary Society, which has ceased to exist.

Membership of the Foreign Missions Conference now comprises 102 Protestant missionary boards.

Dr. Cyrus M. Yocum, of the United Christian Missionary Society of the Disciples of Christ, Indianapolis, was elected chairman of the Conference. Mrs. Hugh. D. Taylor of the United Church of Canada, Toronto; and Dr. C. C. Adams, of the National Baptist Convention, Inc., Philadelphia, were named vice-chairmen. Rev. Byron S. Lamson, Free Methodist Church of North America, Winona Lake, Ind., was elected recording secretary; and Miss Henrietta Gibson, of the Women's Division of Christian Service of The Methodist Church, was reelected treasurer.

Home Missions Group Favors the NCCCUSA

BUCK HILL FALLS, Pa.—(RNS)—The Home Missions Council of North America, representing twenty-three Protestant denominations, voted 68-16 at its annual meeting here to affiliate with the proposed National Council of the Churches of Christ in the United States of America.

By registering approval of the proposed new national body, the delegates put the Home Missions Council on record as the third Protestant in-

erdenominational agency to favor oining the National Council.

The other two are the United Stewrdship Council and the National Protestant Council on Higher Eduation.

The National Council, as originally lanned, was to merge eight interlenominational bodies. Four of them —the Federal Council of Churches, he International Council of Religious Education, the United Council of Church Women and the Missionary Education Movement—have not yet aken final action on the merger.

The Foreign Missions Conference of North America is the only agency hat has definitely voted to stay out of the National Council.

Lutheran and Southern Presbyterian delegations furnished the only opposition when the proposal for affiliation was presented to the meeting here.

They contended that a favorable vote would end "the fellowship" enjoyed by their agencies with other home mission boards. The United Lutheran Church and the Presbyterian Church in the U.S. (Southern) are both on record as opposing the creation of the National Council.

Dr. Truman B. Douglass, of New York, executive vice-president of the Board of Home Missions of the Congregational Christian Churches, was elected president of the Home Missions Council.

Evangelical Missionary Heads Confer on China

CHICAGO,—At a conference called by the Evangelical Foreign Missions Association, some thirty mission executives and missionaries assembled to consider the situation in China and its direct influence upon evangelical missions in that land. The following report was adopted by those present as their own personal opinions and not necessarily the official opinion of their organization:

"In view of the present crisis in China and the uncertainty in the minds of many Christians, we, a group of mission executives and missionaries vitally interested in the evangelization of China, in conference in Chicago, January 7, 1949, affirm our conviction that:

"Since Christ commissioned us to go into all the world and preach the Gospel, and since the hearts of the Chinese people in many unoccupied areas are open to receive the Gospel, it is our conviction that the churches of North America must continue to carry a great responsibility in furthering the Gospel in China:

"We therefore urge:

"1. That missionaries be encouraged to remain at their posts taking into consideration always the leading of God, the best interests of the Church in China and the freedom to continue effective work.

"2. That missionaries no longer able to occupy their fields be placed, if possible, in areas of China not directly affected by the civil war. Mission Boards desiring to place evacuated missionaries in other mission areas in open sections of China should be careful to observe comity agreements with missions concerned and also take full financial responsibility for cost of housing and settling the new missionary.

"3. That missionaries who are unable to find new fields of work in China be encouraged to enter work, at least temporarily, in other nearby mission fields.

"4. That newly appointed missionaries and candidates for China be encouraged to continue preparation for service there; and that those who are ready to sail should proceed to the field as soon as facilities are available and an open field of service is assured.

"5. That the home constituency be urged to continue their prayers and financial support for the entire China work.

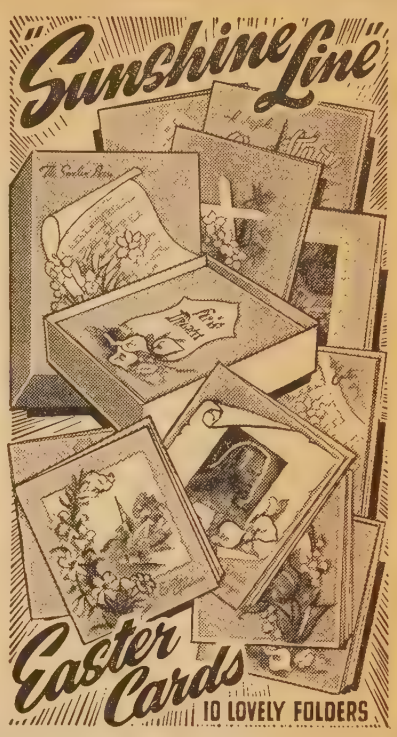
"We are confident of the final victory of the Church of Christ for God in His infinite wisdom will 'cause the wrath of man to praise Him,' a large majority of the Chinese Christians and their leaders will continue to manifest courage and faith in the midst of suffering and trial, and that our missionaries will earnestly seek the mind of God and the best interests of the work to which they are devoting their lives."

Among the mission executives and missionaries present at the Conference were: A. W. Ruscoe, Worldwide Evangelization Crusade; Edwin Gillman, WEC; Edward Greene, WEC; Edward Hancox, WEC; Mrs. Jessie McGregor, WEC; Kenneth R. Adams, Christian Literature Crusade; George E. Fager, South China Boat Mission; H. G. Rodine, Evangelical Free Church; J. Herbert Walker, Sr., Church of God; W. M. Baltau, Church of God; E. L. Kilbourne, Oriental Missionary Society; Paul E. Haines, Oriental Missionary Society; Harold M. Good, National Holiness Missionary Society; Ray B. Buker, Conservative Baptist Foreign Mission Society; Alfred C. Snead, Christian and Missionary Alliance; C. Edwin Carlson, Christian and Missionary Alliance; Vernon Mortenson, Scandinavian Alliance Mission; C. J. Glittenberg, China Inland Mission; Nils Olson, Baptist General Conference; Edla C. Matson, Evangelical Mission Covenant Church; Mrs. Rose Chen, Bethel Mission of China; Walter R. Williams, Friends Foreign Missionary Society of Ohio; J. H. Lohrenz, Mennonite Brethren Mission; J. S. Mendel, Krimmer Mennonite Brethren; G. A. Landmark, Home of Onesiphorus and Clyde W. Taylor, Evangelical Foreign Missions Association.

Missionary Outlook Is Bright in India

CHICAGO. — "The missionary outlook for India is brighter than ever before," says David H. Johnson, general director of The Scandinavian Alliance Mission, who is now in India visiting the fields of his mission. "India seems to be facing a new day of missionary endeavor. The people are now more receptive and willing to listen to the Gospel. Large open-air meetings can be held with sustained interest, and without antagonistic disturbances.

"When the British withdrew, many feared it was the beginning of the end for Christian missions in India; but such fears were without foundation," Continued Mr. Johnson. "Quite the contrary has come to pass. The outlook is bright. The farmers of the new



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constitution for India have now agreed on fundamental principles of religious liberty which seem to give assurance that India's doors will be kept open to Christian missionaries and their message.

"Although India is now primarily a Hindu dominion, Christianity is makng itself felt in many circles. For example, the private secretary to the Prime Minister, two cabinet members, and the governor of Bombay Presidency are all known to be Christians.

"As to Pakistan, the situation is not so bright. There are indications of efforts being put forth to make it a land of Moslem faith only."

REFORM

NTM Is to Celebrate Fourth Anniversary

CHICAGO.—The National Temperance Movement, Inc., with headquarters here, will celebrate its fourth anniversary April 1. In the four years of operation the organization has grown from just an idea to a vital functioning organization maintaining a staff of from eight to twelve persons. It maintains a weekly radio program, publishes a pocket sized periodical, the *National Temperance Digest,* carries an extensive lecturing program in schools, churches, service clubs, and other gatherings. It has organized a number of State Organizations, is giving counsel and leadership to many independent groups, publishes and distributes many thousands of pages of temperance literature each year.

Special anniversary celebration plans are being made for April 1.

NTM Announces Annual Study Meet

CHICAGO.—"Alcoholism or Alcohol Education" sounds like an ultimatum. Perhaps America must now choose.

The Council on the New Approach to the Alcohol Problem, held annually under the sponsorship of the National Temperance Movement, Inc., is one project in the program of this young organization which seeks to adequately advocate alcohol education of the most recent and up to the minute variety.

The 1949 session of this well known Council will be held April 19, 20, 21 in the Breasted Hall, University of Chicago. Dr. Robert V. Seliger of Johns Hopkins University, Judge Joseph T. Zottolli of Boston, Mass., Dr. Martin H. Bickham of Chicago, Illinois, Dr. Francis McPeek of Chicago, Illinois, C. Aubrey Hearn of Nashville, Tenn., Dr. W. A. McKenzie, of Dallas, Texas, Dr. W. R. White, president of Baylor University, Waco, Texas, and other nationally known leaders of scientific, religious and temperance thought will lecture.

Herbert H. Parish, administrative director of the sponsoring organization, said today "I feel that our committee is in this course furnishing the finest and most comprehensive program yet offered." For the 1949 session a total of 300 registrations will be accepted. The registration fee is $5.

PUBLIC AFFAIRS

Seek New Laws on Church Property

LINCOLN, Neb.—(RNS)—A move seeking changes in state laws governing property ownership by religious groups was made here as the 61st Nebraska legislature opened.

The legislative council urged four classifications of religious bodies for purposes of acquiring, holding and conveying property. These would be:

(1) The unincorporated church, parish, congregation or association which may not recognize some superior church authority.

(2) The single church, parish or congregation which is incorporated as an entity which is legally independent of any superior denominational organization or authority.

(3) The single church, parish, or congregation which is incorporated as a part of, and subject to the authority of, some denominational organization having general supervision over it.

(4) The synod, conference, diocese, presbytery, or other ecclesiastical court or body which is incorporated and which exercises jurisdiction over any two or more local churches, parishes or congregations.

According to the legislative council, "it is sometimes necessary for the courts to inquire into church affairs since churches are organized under the laws of the state and since disputes over property rights frequently arise."

The council added that if its recommendations were followed much current confusion over laws affecting religious groups would be avoided.

Air Lines Refuse to Grant Clergy Rates

WASHINGTON, D. C.—The Air Traffic Conference of America has again declined to grant clergy rates on the air lines of the nation. The Washington office of the National Association of Evangelicals made representations in behalf of the evangelical clergy urging that the same courtesies be granted which are allowed by railroads, bus lines and other forms of transportation.

Dr. Clyde W. Taylor, NAE Secretary of Public Affairs, has expressed the view, however, that the air lines will not long continue to refuse to compete at this level with the railroads. "It may be necessary," said Dr. Taylor, "to educate airlines executives in this matter. Interested clergymen should write key men in the various companies encouraging them to grant clergy rates at the next meeting of the Air Traffic Conference."

Seek Reduced Air Fares for Clergy

NEW YORK.—(RNS)—Clergymen will obtain reduced air fares if the Civil Aeronautics Board approves a tariff notice filed by United Air Lines.

United has sent a letter of intent to the Air Transport Association in Washington, detailing a plan to offer the clergy a 25 per cent discount on basic airline fares.

Harold Crary, a vice-president, said United expected to file a tariff with

CAB on Jan. 28 for an effective date of March 1, to provide this reduction to all ordained or licensed clergymen.

Clergyman Named Parole Board Head

SEATTLE, Wash.—A prominent Seattle clergyman has been appointed by governor Arthur B. Langlie to be chairman of the Washington State Board of Prison Terms and Paroles.

He is Dr. Henry H. Ness, president of the Northwest Bible Institute and Seminary, and former pastor of Hollywood Temple, largest Assembly of God church in the Pacific Northwest.

Dr. Ness for many years has served as chaplain of the King County (Seattle) jail. With the cooperation of other religious groups in Seattle, he established a non-denominational chapel at the jail.

Gov. Langlie, himself active in church affairs, praised Dr. Ness as a minister and cited his successful business experience before going into the clergy.

PRESS

CIM Junior Paper Now in New Dress

PHILADELPHIA.—*Young China*, junior magazine of the China Inland Mission, came out in new dress with the beginning of the year. Printed in two colors, the paper is attractive, well-illustrated, and easy to read.

This eight-page publication, intended specially for juniors and intermediates, is now prepared by Ivan Allbut, editor of *China's Millions*. Formerly a bimonthly, *Young China* will now appear monthly except July and August.

EVANGELISM

Toledo's Largest in Twenty-eight Years

TOLEDO, O.—The greatest city-wide evangelistic campaign since the Billy Sunday revival thirty-eight years ago was recently concluded here under the leadership of Evangelist Bob Wells. Some sixty-three churches cooperated.

Audiences grew from 500 to over 3,000. There were more than 1,000 dedications and restorations during the first week. The actual number of professions of faith were 611 to say nothing of other conversions in meetings outside the auditorium. On the concluding night there were sixty responses to the invitation.

Dr. Wells was assisted by Forrest Schickedanz as song leader and the Smitty Girls' Quintet. Rev. D. F. Emerick, pastor of the Oakdale EUB Church, was chairman of the campaign committee.

Victory Crusade Wins Thousands to Christ

ARLINGTON, Va.—Dr. Harry McCormick Lintz of the Victory Crusade closed his 1948 season here with the Claredon First Baptist Church with approximately 150 decisions, mostly by confession of faith.

During the year Dr. Lintz travelled some 20,000 miles through twenty states, the District of Columbia and Canada. He led 2,301 to Christ, saw 3,241 rededications and 1,222 restorations. Over one thousand dedicated their lives to full-time Christian service. Over 2,000 Bibles, New Testaments and Scripture portions were distributed to say nothing of 200,000 tracts.

Dr. Lintz starts the new year in campaigns on the Pacific Coast. In March he is with the Broadway Baptist Church, Indianapolis, Ind.

DENOMINATIONS

Shaker Cult Shrinks From 5,000 to Sixty

WASHINGTON, D. C.—Once there were about 5,000 Shakers in the United States, but now there are reported to be only about sixty, and their average age is seventy-five years. Since their doctrine forbade marriage, membership could be enlisted only through converts. The Shakers distinguished themselves in practical economic projects. They made good furniture and ran productive farms. The remaining Shakers believe in the industrious life. They claim to have more ability than any modern "relief officials" and say that they have never yet had to call on any government for aid.

Chicago Church Host to Conservative Baptist Meet

CEDAR RAPIDS, Ia.—Conservative Baptists of the Central Area of the nation will gather in Tabernacle Baptist Church, Chicago, February 3 and 4 for a regional conference. Rev. Rodney C. Gould of Calvary Baptist Church, Cedar Rapids, is moderator.

Among the speakers will be Rev. Richard V. Clearwaters, president of the Conservative Baptist Fellowship of the Northern Baptist Convention; Dr. Sam Bradford, president of the Conservative Baptist Association of America; Dr. Vincent Brushwyler, general director of the Conservative Baptist Foreign Missionary Society; Dr. V. Raymond Edman, president of Wheaton College; Dr. Clarence Roddy of Eastern Baptist Theological Seminary; Dr. I. Cedric Peterson, general director of the CBAA; Dr. H. H. Savage of First Baptist Church, Pontiac, Mich., and many other outstanding leaders.

Thrilling advances are being reported in the Conservative Baptist cause throughout the nation.

California Friends Ministers Hold Meet

SANTA MONICA, Calif.—Ministers of the Friends churches of California met January 11-13 for their annual "Advance" at the JOC Lodge at Pacific Palisades near Santa Monica.

The theme of the Advance was "Quaker Ministers Concerned." Speakers for the sessions included Dr. Armin Gesswein, a Norwegian evangelist and former professor at Gordon College; R. Ernest Lamb, general superintendent; Sheldon Newkirk, pastor of the Capay Rancho Friends Church; Howard Cope, pastor of Berkeley Memorial Friends Church;

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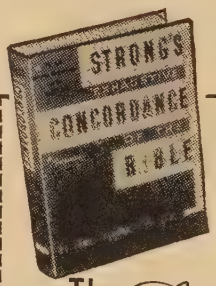

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and T. Eugene Coffin, superintendent of youth.

Dr. Gesswein very ably presented the subject of the basis for revival, stressing particularly God's pattern for revival as revealed in the book of Acts.

Hubert Nicholson, pastor of Montebello church, presided at the sessions. Darell Taylor, pastor of Ramona Friends Church and vice-president of the Ministerial Association, assisted Mr. Nicholson. George Moore, Los Angeles pastor, is secretary and treasurer.

The Advance was a high point in the life of the Friends churches of California and the result will show in advance in all departments of work.

Southern Baptists Report New Records

NASHVILLE, Tenn. — The 26,823 churches affiliated with the Southern Baptist Convention reported 312,246 additions through baptism in 1948, the largest number in the history of the denomination, it was announced here by Porter Routh, statistical officer.

Baptisms reported by churches in the 21 states of the Convention territory exceeded the 1947 total by 27,094, and pushed the membership to a new high of 6,491,981. Southern Baptists do not accept infants for baptism or membership.

The gain in Sunday school enrollment passed the 300,000 mark for the first time to bring the total enrolled in weekly Bible study to 4,308,374, Routh reported.

Training Union enrollment was reported at 1,078,828, women's missionary society enrollment at 856,057, and Brotherhood enrollment at 109,091, all new high marks. A total of 1,274,763 were enrolled in the summer vacation Bible schools.

Gifts for all causes by Baptist church members affiliated with the Convention reached $156,605,521, a gain of $24,442,675 over 1947. Of the total given, $124,855,222 was used for local church work, and $31,750,299 for missions, education, and benevolences.

Value of church property reached $450,385,517, a gain of $83,554,865. Some of this increase represents increased valuation, but most of it is added building during the year. This figure does not include $125,000,000 invested by the denomination in educational plants, orphanages, and hospitals, but only property owned by local churches, Routh explained.

PARISH

Pontiac Baptists to Honor Dr. Savage

PONTIAC, Mich.—February 6 will mark the twenty-fifth anniversary of the ministry of Dr. and Mrs. H. H. Savage in the First Baptist Church here. This church is one of the largest Baptist churches in Michigan.

Dr. Savage is an outstanding Conservative Baptist leader and speaks in all parts of the nation in behalf of the evangelical faith. Every year he holds great citywide revivals under the auspices of Christ for America where many hundreds confess Christ. As an advocate of the NAE and its program Dr. Savage has rendered yeoman service. At present he is head of the National Sunday School Association.

Burned KC Structure Is to Be Rebuilded

KANSAS CITY, Mo.—On January 23 the new cornerstone of the Temple Baptist Church was laid with appropriate ceremonies, the pastor, Dr. R. L. Decker, officiating.

A splendid new structure is being reared to take the place of the edifice destroyed by fire some months ago. The congregation is meeting temporarily in the chapel of the nearby Unity School of Christianity.

LAYMEN

Over 2,000 Men in Pittsburgh Club

PITTSBURGH, Pa.—One of the most unique luncheon clubs in America is the Tuesday Noon Club for Business Men of the First Presbyterian Church, Dr. Clarence Edward Macartney, minister. It was organized eighteen years ago with a membership of twelve and has grown through the years until it now has a membership of more than 2,000.

Unlike most "club" organizations its purpose is distinctively Christian. As stated on its membership card its purpose is:

"To witness to the saving power of Christ.

"To provide a place of spiritual fellowship for men in the midst of a busy week.

"To grasp an opportunity to win friends and fellow-workers to Christ.

"Membership is open to all who attend its meetings. There are no membership dues or collections."

The meeting of the club on Tuesday of each week, except during the summer months, is in the First Presbyterian Church at the noon hour from 12:25 until 12:50 o'clock. For the convenience of those attending the meetings lunch (at a very reasonable rate) is served in the cafeteria of the church. The service opens with a brief service of song led by the assistant to the pastor of the church. Following this a choir of some twenty or more members, selected from the membership of the club, sings, usually two numbers. This is followed by a brief Gospel message and the service is closed with prayer and the benediction. Excepting the first eighteen months of the club's organization, this message has been given by Dr. Macartney, the pastor of the church.

While the inspiring singing and the Christian fellowship the meeting affords has had something to do with the growth of the organization and the increase in attendance through the years, the chief factor has been the messages given by Dr. Macartney. They are Scriptural, evangelical, practical. Dr. Macartney honors the Word of God, proclaims, expounds and applies it to lives of his hearers,

relying on the Holy Spirit to make it effective. There is nothing sensational in his preaching. It is just the plain message of the Gospel delivered with deliberation and conviction.

The average weekly attendance is now about 600. These men represent about 600 churches and thirty-one denominations and some forty to fifty lines of business and professions.

E. C. McCabe, an elder in the congregation has been the faithful and efficient secretary of the club, ever since its inception.

PERSONALIA

Thomas J. Watts, for many years head of the Relief and Annuity Board of the Southern Baptist Convention, passed to his reward recently. The Board now holds some $15,000,000 in assets and ministers to more than 2,300 retired pastors, their wives or widows.

A. Stauffer Curry of Palmyra, Pa., has been appointed executive secretary of the National Service Board for Religious Objectors which assists conscientious objectors in relation to the Selective Service Act.

George S. Sharpe of Chicago has accepted a position as comptroller of Westmont College in Santa Barbara, Calif.

Edward D. Solomon, editor of the *Florida Baptist Witness* for a score of years, has announced his retirement on May 31.

Alfred Martin has resigned a teaching post in Beatenburg, Switzerland to become a member of the faculty of Moody Bible Institute. He is a graduate of Washington University and Dallas Theological Seminary.

Floyd B. Chaffin has accepted the associate secretaryship of the Baptist General Convention of Texas and will assist Secretary J. Howard Williams who is recovering from an illness which has kept him from active duty since last October.

Robert E. McKinney, noted evangelist and Bible teacher, of Denver, Colo., is in Hawaii ministering under the Hawaii Board of Missions and Youth for Christ.

Anthony Caliandro, active in the movement of Roman Catholic priests recently converted in Italy, is due to arrive in this country February 1. He is bringing a recently converted priest with him. Together they expect to tour America speaking in evangelical churches. Engagements may be arranged by writing Mr. Caliandro at 418 76th Street, North Bergen, N. J. The story of this twentieth century reformation is thrilling indeed.

U. S. Abell's painting, "Towering O'er the Wrecks of Time," which was exhibited at the 1948 convention of the NAE in Chicago, will appear on the cover of the NAE Day of Prayer program this year (see p. 5).

Henry E. Hedrick, secretary of the Southwest Area NAE, is in Northern California holding numerous rallies and conferences. Among his future dates are Tucson, Ariz., February 21; Phoenix, Ariz., February 22 and San Diego, Calif., February 23. On the 28th through March 4 he will join Dr. Clyde W. Taylor in a tour of the Dinuba-Reedley area, Fresno, Modesto (Stockton and Turlock cooperating), Chico, and Oakland.

Liston Pope, "liberal" professor of social ethics, has succeeded Dr. Luther A. Weigle as dean of the Yale University Divinity School.

Leslie R. Marston of Greenville, Ill., since 1935 a Bishop of the Free Methodist Church and past president of the National Association of Evangelicals, addressed the thirteenth annual dinner of the Superintendents' Association of Toledo at the Rosewood Avenue Presbyterian Church January 27.

Clarence E. Mason, Jr., dean of Philadelphia (Pa.) School of the Bible, delivered the address at the Silver Anniversary Commencement of Dallas (Texas) Theological Seminary, January 18.

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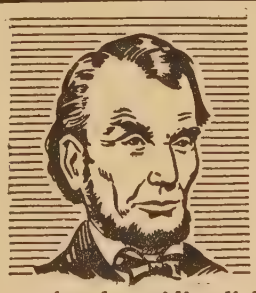

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Readers Say

(Continued from page 2)

ous. (Because) they would contain various exceptions to powers *not granted,* . . . (and) it is evident that it would furnish, to men disposed to usurp power, a plausible pretence for claiming that power."

The Fourteenth Amendment, cited by Justice Black, has no pertinence to the case. It simply says: "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

As the Constitution nowhere gives immunity to a citizen from States' passing laws "respecting an establishment of religion," there is then no violation of that amendment. The immunity granted is against the Federal Government, not against the States.

Further, the mere teaching of religion in the public schools is not "an establishment of religion." The phrase "establishment of religion" referred to an "established church," like the Church of England.

Finally, the public schools belong to the States, and it is entirely their own business what they do with them. The States have never placed them under the jurisdiction of the Federal Constitution. Madison said: "The powers delegated by the proposed Constitution to the Federal Government . . . will be exercised principally on *external* objects, such as war, peace, negotiation (foreign affairs), and foreign commerce. . . . The powers reserved to the several States will extend to all the objects which, in the ordinary course of affairs, concern the lives, liberties, and properties of the people, and the internal order, improvement, and prosperity of the State."

The issue presented by the Supreme Court justices' reading into the Constitution anything they want to find there is recognized by thinking people as one of the most dangerous issues of the times. It is not a new issue. The oath of office taken by the justices seems to be an empty rite. It seems to place no restraint upon them. By usurpation, they progress from one violation of that oath to another, in utter disregard of that "intention of the Constitutional lawmaker" to which Lincoln referred in his first inaugural. The supine attitude which the press of the United States take toward the usurpations of the Supreme Court indicates no remedy for the situation. Yet, it is a violation of the fundamental principle that just government is by consent of the governed. Words are made to convey ideas, not to twist like a pretzel into whatever shape judicial, legislative, or administrative agents want them.

PAUL S. WHITCOMB
Gladstone, Ore.

Up to the Home

While there is some merit in the stand taken by Dr. McQuilkin on the Supreme Court ruling in the McCollum case, I can not concede that the decision handed down was in any way a victory for atheism.

I am a Bible believing mother of four children, and I have a very definite conviction that spiritual values are the exclusive prerogative of the home and church, with the accent on the former.

In essence, the school is a purely human and worldly institution with particular emphasis on our temporal needs. It is the natural result of man's struggle to better equip himself for his sojourn here on earth.

Divinely instituted, the home and church are mostly different in their scope. While recognizing our temporal needs as legitimate, they seek to add something more and infinitely better, in the preparation of the soul for its eternal destiny.

If this ideal home-church combination can not produce a responsible, moral citizen for his country, and a potential citizen for the Kingdom of Heaven, then it has obviously failed in its duty. Unloading the burden of its failure on the school can in no way qualify that institution to adequately shoulder a responsibility that has its roots so deep in the home-church soil.

Religious differences that are so widespread among us would be pointed up and exaggerated in the school. Even now, when the Bible and God are mentioned by our grade teachers, comment has a decidedly Roman Catholic flavor, with emphasis on the mediatory powers of the Virgin Mary. So then, we have the additional problem of idolatry to consider. Sowing of confusion in the mind of a child can be destructive enough to produce the very atheism we deplore.

It is not inconceivable that we would eventually have to sustain some sort of police system in the schools to prevent doctrinal sniping by members of the different faiths.

A much sounder solution to the problem would be to re-alert the home and church as to the importance of their mission.

A striking illustration of what can be done in home training is the story of Moses, whose godly mother Jocabed so thoroughly imbued him in childhood with the traditions of his people, that all the pagan allurements of the heathen Egyptian Court, where he was educated, could not cause him to lose his faith in God.

Christian parents can today meet the challenge of atheism and other evils by a diligent and tireless inculcation into the receptive mind of the child, of sound Bible truths, which, when confirmed and elaborated on by the church, amply fortify the individual with a defense mechanism that can be successfully used to "quench all the fiery darts of the wicked."

"Train up a child in the way he should go, and when he is *old* he will not depart from it." (Prov. 22:6)

FAY E. HARRIS
N. Providence, R. I.

"The True Voice"

To the Editor:

I, as a Nazarene evangelist, consider *United Evangelical Action* the true voice of evangelical Christianity. It is informative, inspirational, and I could not afford to be without a single issue. It is a real joy to peruse its pages. It contains vital soul food and stands loyally in defense of true Christian orthodoxy. Every evangelical preacher as well as layman should subscribe to this splendid periodical.

CLIFTON T. MATTHEWS
Freeport, N. Y.

Labor Organizations

(Continued from page 9)

ore, should seek no redress at law or any injustice done him by the rganization.

Oh, yes, there are provisions in the onstitutions for protests, etc., but hese have caused a pro-labor writer, ames Myers, to say, "Theoretically, he constitutional provisions permitting o aggrieved union members a hearing re thoroughly adequate. In practice, owever, the appeal provisions have roved inadequate because the officers gainst whom the complaint is directed frequently dominate the board o which the complaint is made, and he responsible officers of the national ody fail to take impartial action. Moreover, the membership often does ot avail itself of intra-union machinery because of apathy or because f a realization, not only of the difficulty of invoking this machinery, but lso that aggressive union members, if nsuccessful, may be punished by expulsion from the union, or by the arbirary imposition of fines or penalties." The consequence of all this is that eldom can a Christian push his protest to its conclusion or above a verbal tatement. Moreover, the unions have hold upon the workers which origially the union movement set out to liminate, namely, intimidation based n the threat of throwing the worker ut of his job.

Conclusion

We do not deny the right of labor o organize, but whether or not Chrisans can affiliate themselves with the resent labor organizations is a oot question. As was pointed out, hough the constitutions of the aboveentioned unions (AFL, CIO) may e neutral, their aim is not righteousess, the spirit found present in them is ot a Christian spirit, and their pracces cannot stand the light of God's Vord. However, we would grant at e drop of the hat that all affiliated ions and locals can not be judged ith the generalities which of necessity aracterize this discussion. Unionism ffers the country over and must be dged accordingly. The membership gether with the governing bodies are terminate factors, and hence, every dividual union must be scrutinized ncerning its character.

In conclusion, however, permit me state that the existing so-called utral unions, whose character is in cord with the Word of God, are few d far between. The logical conusion is, therefore, that Christians ould establish their own organizaons.

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"Christ and Sanctification." H. C. G. Moule. 62 pgs. Pickering & Inglis. $1.25.

A reprint of some inspiring chapters taken from Dr. Moule's *Thoughts on Christian Sanctity,* with many elevating thoughts on the means of gaining Christian assurance and confidence. The booklet is poorly bound.

"How Rich the Harvest." Samuel M. Zwemer. 120 pgs. Fleming H. Revell Co. $1.50.

These meditations on Christian faith and living, which are at the same time essays on Bible themes and missions, come from the full, rich life of the Princeton professor emeritus of the history of religion and Christian missions. Dr. Zwemer declares that in faith and morals, Christianity has nothing to learn from Islam, but in zeal for propagating faith in world-wide enterprise, Islam affords a striking contemporary example. In a chapter on the Christian attitude toward other religions, Dr. Zwemer scores a solid emphasis, pleading that they be approached with sympathy and intelligence, but without disguising that heathenism is "a unified antagonism, a defection from God and a defection which is utterly guilty."

"The Inspiration and Authority of the Bible." B. B. Warfield. 442 pgs. Presbyterian and Reformed Pub. Co. $3.75.

One of the most timely reprints of the day is this reissuance with a capable introduction by Dr. Cornelius Van Til, of Warfield's *Revelation and Inspiration,* which contained the late Princeton scholar's essays on the nature and authority of the Bible. One who is aware of the neo-supernaturalist inroads in the area of revelation and inspiration will find here some wholesome emphasis, as against the higher modernism of our day. Dr. Warfield stressed that divine revelation is inscripturated, that the divine saving acts include the impartation of redemptive knowledge as well as of redemptive life, that inspiration is an aspect of revelation without which Biblical revelation cannot be adequately grasped, that a difference in the modes of revelation does not involve the fallibility of some modes, that prophecy and miracle have a crucial role in Biblical revelation, and that the Scripture is trustworthy and inerrant. From all of these emphases, the higher liberalism of our times can profit abundantly. No minister of the Gospel or seminary student, alert to the theological tensions of the day, can afford to be without this volume.

"From the Hillside." Gaius Glenn Atkins. 119 pgs. Pilgrim Press $2.

Dr. Atkins' treatment of the Sermon on the Mount is well worth a reading even by those who disagree with his basic viewpoint. The emphasis on the relevancy of the Sermon is a wholesome antidote for those who, holding that an ideal ethic is not fashioned for man this side of glorification, dismiss it as wholly futuristic. The treatment sparkles with suggestion, for the style is vivid. What hinders the modern world from attaining ideals is a self-assertive negation, he affirms. The Christian community took its stand in ancient times within the rule of the Sermon and the Cross (P. 108), and this is our hope today. The chief defect of Dr. Atkins' treatment is its inadequate view of sin—not only his rejection of original sin, which he implies to be contrary to the teaching of Jesus (p. 68), but his overoptimistic view of human nature, contrasted with the New Testament emphasis on depravity and lostness—and a failure to see in the Cross the substitutionary, propitiatory atonement of Christ, with its corresponding implication for the rest of Christ's teaching. The author affirms that Paul in Romans 12 tells precisely what Christian love, the heart of the Sermon, must do. But Dr. Atkins does not take seriously the fact that Paul rested Romans 12, for its motivation, on the great truths of Romans 1 to 8.

"Annie Johnson Flint Poems, Volume 2." 141 pgs. Evangelical Publishers. $1.50.

The second volume of poems by Annie Johnson Flint, combining spiritual insight with poetic gift. J. H. Hunter, editor of *The Evangelical Christian,* provides an appropriate foreword, for it was mostly through the pages of that magazine that Miss Flint's verse first became the possession of a Christian multitude.

Heresies Ancient and Modern." J. Oswald Sanders. 158 pgs. Marshall, Morgan & Scott, Ltd., 7s 6d.

A useful book on the cults and their false doctrines, by the home director for Australia and New Zealand of the China Inland Mission. Included are: Romanism, Spiritism, Christian Science, Unity, Seventh Day Adventism, Jehovah's Witnesses, Theosophy, Christadelphianism, Mormonism, British Israelism, Freemasonary, Unitarianism, and a chapter on universal divine healing.

"A Call to What is Vital." Rufus M. Jones. 143 pgs. The Macmillan Company. $2.

There is no essentially new emphasis in this posthumous work by the modern philosopher of mysticism. Christianity is to prove its reality by test-tube method (p.9). Man is on speaking terms with God, and not a sinner in the Biblical sense, for all that is needed is to respond to the inward whispers of the divine Spirit. The recreative presence takes many forms, but the supreme illustration of the invading Spirit of God in human history is Christ (p.21); hence, Jesus is simply the highest among many. The discard of miracles does not mean the discard of God, for "the unvarying mathematical order of the universe is a majestic revelation of eternal mind" (p.94. The presence of miracle shows that a Bible document is not contemporary with the events portrayed (p.96). The manna in the wilderness was really an edible substance exuded by a desert shrub (p.100). The divinity of Christ may be maintained as long as no sharp dualism between divine and human is insisted upon (p.107). Christ is the supreme revelation of divine love (p.117), and His disciples saw Him after His death (p.121).

This is a strange merger of acceptance and rejection of Biblical emphases—one of many hundreds of possible varieties, once a subjectivistic principle of selection is pursued. What is absent in Dr. Jones' approach is a sense of man's moral and spiritual revolt against God, which interrupts His communion with God, and necessitates a special divine initiative by a God of holy love providing salvation in Christ. Simply because it glosses over this deep human need, it is a call to something not vital enough.

"The Secret of Inward Peace." A. Herbert Gray. 159 pgs. Macmillan. $2.50.

Since Joshua Liebman's *Peace of Mind,* publishers have cast about for popularly-written spiritual prescriptions for the troubled modern mind. Dr. Gray, formerly in the full-time service of the Student Christian Movement, has the formula for what may prove a popular book—for it does not require overly-much in the way of spiritual decision, that is, from the specifically Biblical viewpoint. People are to turn to Jesus Christ for peace (p.6), but "no special theological doctrine about the person of Christ is implied . . . except that all He did He did under the direct inspiration of God" (pp. 14f.). And God "is not the fiend implied by Calvin's theology" (p.18). Nor does He condemn men and women to everlasting punishment" (p.19). The author admits there are passages in the Gospels which seem to imply that Jesus taught that doctrine, but he knows "that they should not be there" (p.20). It would be curious to learn how Dr. Gray found out. He adds that God is not the God of some parts of the Old Testament (p.21)

On the other hand, God knows and cares for everybody (p.22) and fellowships with those who are good, pure honest and unselfish shades of the Oxford Group), and is revealed through all beauty, truth and goodness (p.23). It is clear that Dr. Gray's formula for inward peace is that of disregarding the historic Christian view of the essential nature of God and His relation to man; man is not a sinner in need of a specific atonement which only God can provide in the substitutionary atonement of Christ, and hence is not in need of the peace—on Dr. Gray's approach—with which the New Testament is so much concerned.

"The Choice Is Always Ours." edited by Dorothy B. Phillips. 511 pgs Richard R. Smith. $4.50.

This volume is a "source book for spiritual progression" and is a "unique systhesis of psychological and religious insight." It is a religious anthology having for its background the idea that there is a "way." The search for the way, the finding of the way, the implications of the way, the progression on the way, and the outcomes of the way are included in the volume.

The index of authors bests sums up the volume. Among the authors quoted most are: Huxley, Jung, Kunkel, Laotzu, Wieman and Vlastos. Paul, the Psalms, and other portions of the old and new testaments receive some atteetion. The book is thus a conglomeration of heterogenous elements.

The book is important, not for what is there, but for what is not there. Augustine gets three references. Calvin, Wesley, Knox, Zwingli, Luther, Melanchthon, Jonathan Edwards, John Cotton, Cotton Mather, Whitefield, Isaac Watts, Moody, Finney, Anselm, Aquinas, and a host of other most important figures both in Roman Catholic as well as Protestant circles do not receive so much as ONE line.

Any anthology which leaves out the Reformation figures is not an anthology, and, to put it mildly, it overloons a segment of the Christian tradition which is somewhat important to the western world. Probably Confucius, Zoroaster, and Mohammed would feel slighted also. Especially would they feel slighted when knowing that Buddha, Kagawa, Laotzu, Buttrick, Fosdick, Trueblood, and Bertrand Russell at least get some mention.—**Harold Lindsell.**

"The Little Library of Liberal Arts." Oskar Piest, general editor. The Liberal Arts Press.

Teachers in evangelical schools, interested in inexpensive, paper-covered editions of well-known shorter non-evangelical books, will be interested in the recent publication of the following: **Mill's Utilitarianism,** 40c; **Emerson's Nature,** 35c; **Kant's Perpetual Peace,** 35c; **Plato's Euthyphro, Apology, Crito,** 40c; **Paine's The Age of Reason,** 40c; Aristotle's **On The Art of Poetry,** 40c Plato's **Symposium,** 40c; Epictetus' **Enchiridion,** 35c. The rising interest in the great classic has opened a two-fold door to evangelicals, to emphasize the non-Christian assumptions which underly many of the great works in philosophy, religion, political science, education and literature, and also to create interest in the specifically Christian classics.

BOOKS RECEIVED

"Angels Came Down." Aunt Theresa. 63 pgs. Moody Press. 50c (paper). Ten Christmas stories for boys and girls by the director of Moody's KYB Club.

"Heavenly Treasure." Dorothy J. Langford. 32 pgs. Evangelical Publishers. 45c (paper). Poems of Christian communion which come out of a life of victory in trial.

"Missionary Stories." Aunt Theresa. 64 pgs. Moody Press. 50c. The director of Radio Station WMBI's KYB Club starts from chickens and diamonds to preach the Gospel to kiddies.

"White Queen of the Cannibals." A. J. Buelteman. 106 pgs. The Christian Education Co. 60c (paper). Missionary stories with a setting in West Africa.

"Studying His Word." Oscar E. Feucht. 80 pgs. Concordia Pub. Co. 50c (paper). A 10-step Bible study program for parish education, based on the findings of more than 100 Bible Study Workshops.

"The Home of the Rural Pastor." Ralph A. Felton. 111 pgs. Drew Theological Seminary. 10c (paper). A study of living conditions among rural pastors, and many excellent suggestions for improvement.

"Diamond Jubilee: Evangelical Lutheran Synodical Conference of North America." John Theodore Mueller. 56 pgs. Concordia Publishing House. A brief history of the origin, development and work of the Evangelical Lutheran work.

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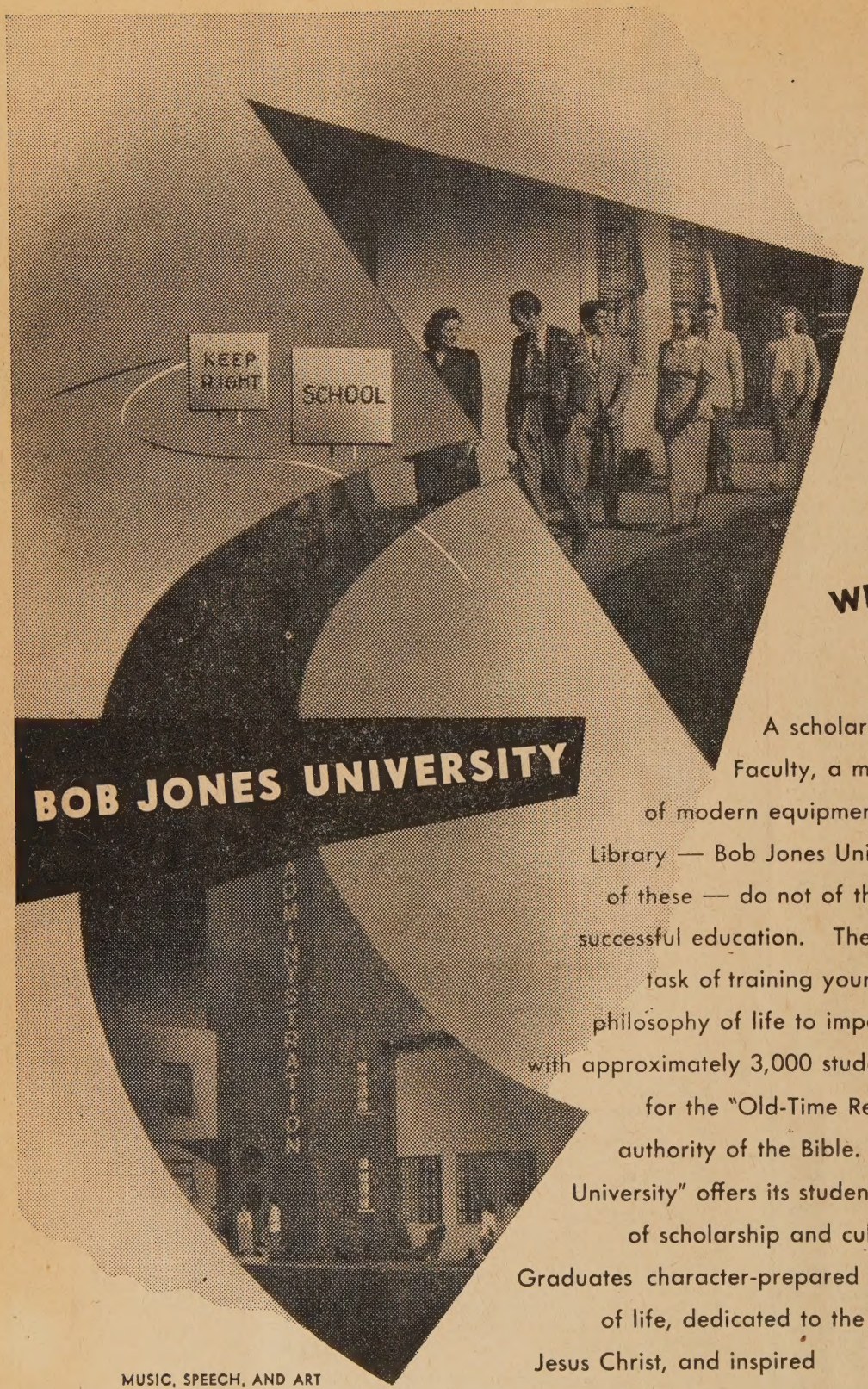

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